FOREWORD

In the Name of Allah, the Most Gracious, the Dispenser of Grace

The authentic stock of the Traditions is the record of the Apostolic life of the Prophet Muhammad ﷺ which serves as a substitute for his presence. The Believers who did not have the good fortune to see him in the life of this world can, to a large extent, know him by means of it, and comply with his orders, and follow his 'good example' almost with the same degree of confidence as those who were blessed enough to know him with faith in his lifetime.

The main object of the writing of *'Ma'ariful Hadith'*, simply is to enable the brothers who cannot read the original collections of the Traditions to obtain the knowledge of the teachings and the 'good example' of the sacred Prophet ﷺ and gain an access to his august presence which is now possible only through the study of the books dealing with the reports of his sayings and doings.

It is hoped that the faithful bondsmen who will read the present series after awakening the sentiments of love and reverence for the Prophet ﷺ in their hearts and with earnest attention will, *Insha Allah*, gain these objectives and it will be possible for them to partake of the effulgence and blessings of the Traditions and experience a peculair feeling of nearness and association with him in the innermost recesses of their existence.

Two volumes of the English translation of *Ma'ariful Hadith* have appeared already. In the first volume are included the Traditions relating to Faith, the Hereafter, and Softheartedness, while in the second volume the plan was to present the Traditions belonging to the Books of Cleanliness and the Four fundamental Duties i.e. *Salah* or *Namaz* (Regular Worship), *Zakah* (Poor-due), *Saum* (Fasting), and Hajj (the Pilgrimage to Makkah), but as it was felt that it would grow too large, it was decided to bring it to a close with *Kitabus Salah* (The Book of Regular Worship). The reminder, i.e., Kitabuz Zakah (the Book of the Poor-due), Kitabus *Saum* (the Book of Fasting), and Kitabul Hajj (the Book of the Pilgrimage) is now being published in this, the third volume.

The Prophets are raised up, chiefly, to unite the bondsmen with their Lord and Creater and make them His devoted worshippers.

> I created the jinn and humankind only that they might worship me. (LI:56)

Hence, after giving the call of faith in God and Divine Unity, the Apostles invited mankind to worship Him, before everything else. Among the human deeds it is the peculiarity of worship alone that, through it, the bondsman expresses his humbleness before God and his life gets dyed in the hue of servility and self-surrender. Moreover, the propinquity of the Lord is attained through worship and continuous advancement takes place in it. Thus, in all the Canonic Laws the greatest stress, after Faith, has been laid on worship, and the holy Prophet, too, has declared *Salah*, *Zakah*, Saum and Hajj to be the principal tenets of Islam, next only to the Oneness of God and Apostleship. The four fundamental duties of worship, in fact, constitute the substance of Faith and the felicity or otherwise of humanity is dependent, largely, on them.

Out of these, the Traditions appertaining to the teachings, instructions and regular practice of the holy Prophet ﷺ with regard to *Salah* have been discussed in the 2nd volume, and those relating to the other three duties i.e. *Zakah Saum* and *Hajj* are now being taken up in the present volume.

As in the two earlier volumes, most of the Traditions included in the present one, too, have been taken from *Mishkaatul Masabeeh* or Jami'-ul-Fuwayid and reliance has been placed on it in the matter of references. Further, in confirmity with the pattern followed in *Mishkaat* no other reference is given if *Sahih Bukhari* and *Sahih Muslim* or any of them are mentioned as the source of a Tradition for it would have been unnecessary to quote any other authority after stating that it was found in either of the two compilations.

A few reports have, also, been adopted from *Kanzul 'Ummal* and some have been reproduced directly from the books of Sihah, such as, *Sahih Bukhari, Sahih Muslim, Jami'-i-Tirmizi* and *Sunan-i-Abi Dawood.* These are the narratives that do not occur in the same words in *Mishkaat* or *Jami-ul-Fuwayid.*

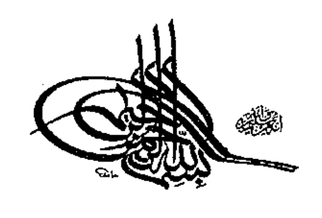
May the Almighty bestow His acceptance upon this volume as well and make it beneficial to His bondsmen, and a source of Forgiveness both of the writer and the translator!

Muhammad Manzoor Nau'mani

Lucknow
August 29, 1978

قال اللہ تعالیٰ

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْآ اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ
اَنْ يَّاْتِىَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ
وَّالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ O (البقره ۲:۲۵۴)



IMPORTANCE OF *ZAKAH*

After the affirmation of the Oneness of God and Messengership and the establishment of Worship, *Zakah* is the most important tenet of Islam. At over seventy places in the Qur'an, the establishment of Worship and the observance of regualr charity have been spoken, of side by side, in such a way as to show that their place and position is almost indentical. Thus, when, after the death of the sacred Prophet ﷺ, the inhabitants of some regions who, apparently, had accepted Islam and acknowlged Divine Unity and Messengership refused to pay *Zakah,* Sayyidina Abu Bakr رضي الله عنه decided to wage war against them on the ground that they differentiated between the injunctions of prayer (*salah*) and *Zakah* which amounted to apostasy. It is stated in *Bukhari* and Muslim, that in reply to Sayyidina Umar رضي الله عنه, he said,

وَاللهِ لَاُ قَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلٰوةِ وَالزَّكٰوةِ

"By God! I shall wage war against them who will differentiate between prayer (salah) and *Zakah*."

All the Companions agreed and consensus was reached among them on Sayyidina Abu Bakr's رضي الله عنه viewpoint.

We have, already, seen the Traditions in previous headings in which the Prophet ﷺ has, while indicating the basic essential doctrines and requirements of Islam, described the establishment of *Salah,* and payment of *Zakah* as next in importance only to the testimony of Divine Oneness and Messnegership.

Three Aspects:

There are three aspects of goodness in *Zakah.*

One, the way the bondsman makes known by his tongue, body and soul, in *Qiyam, Ruku* and *Sujood* during *salah,* his servility and humbleness before the Lord so that he earned His good pleasure and propinquity, by paying Zakah he offers his monetary tribute to the Almighty with the same object and gives a practical demonstration of the fact that he does not consider his worldly possessions his own, but the Lord's. For this very reason, *Zakah* is regarded an act of worship. In the speical terminology of Faith and the Shari'ah, 'worship' denotes, as we have seen earlier, deeds and actions that are intended solely for giving expression to the bond of loyalty and submission before God and seeking His countenance and nearness.

Two, Help and service is rendered to the needy and indigent bondsmen of Allah by means of *Zakah.* It, at once, makes *Zakah* a most important branch of ethics.

Three, *Zakah* is a highly efficacious remedy against the excessive fondness for wealth which is a grievous sin. It purifies the soul from the filthy effects of greed. Says the Qur'an:

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا. (سوره توبة: ٩:١٠٣)

(O Muhammad), take alms (*Zakah*) of their wealth, wherewith you may purify them and may make them grow.(Al-Tawbah 9:103)

وَسَيُجَنَّبُهَا الْاَتْقَى الَّذِىْ يُؤْتِىْ مَالَهٗ يَتَزَكّٰى.(سورة الليل ٩٢:١٨)

Far removed from it (the flaming Fire of Hell) will be the righteous who gives his wealth that he may grow (in goodness). (Al-Layl 92:17-18)

Literally, *Zakah* means 'cleanliness', and it is, perhaps owing to it that this fundamental duty has been called by that name.

EARLIER CANONIC LAWS:

On account of the extraordinary importance and worth and usefulness of *Zakah* the command for it has, uniformly, been given in the Canonic laws of their earlier Prophets together with that for worship. For instance, in *surah Al-Anbia,* it is stated, in relation to Sayyidina Ibrahim عليه السلام, and his son, Sayyidina Ishaq عليه السلام, and,

then, Sayyidiha Ishaq's ﷺ son, Sayyidina Ya'qub ﷺ that:

وَاَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ الزَّكٰوةِ وَكَانُوْا لَنَا عَابِدِيْنَ.
(الانبياء ٢١:٧٣)

We inspired in them the doing of good deeds, (particularly), the establishment of worship and the giving of charity, and they were the worshippers of Us (alone). (Al-Anbiyaa21:73)

And, in *surah Maryam*, it is said about Sayyidina Ismail ﷺ:

وَكَانَ يَامُرُ اَهْلَهٗ بِالصَّلٰوةِ وَالزَّكٰوةِ (مريم ١٩:٥٥)

He enjoined upon his people worship and regualr charity. (Al-Maryam 19:55)

Concerning Sayyidina Isa ﷺ it is stated that to his community he declared:

اِنِّیْ عَبْدُاللّٰهِ اٰتَانِیَ الْكِتَابَ وَجَعَلَنِیْ نَبِيًّا، وَّجَعَلَنِیْ مُبَارَكًا اَيْنَمَا كُنْتُ وَ اَوْصَانِیْ بِالصَّلٰوةِ وَالزَّكٰوةِ مَادُمْتُ حَيًّا. (مريم ١٩:٣٠-٣١)

I am the slave of Allah. He has given me the Scripture and appointed me a Prophet, and has made me blessed wheresoever I may be, and has enjoined upon me worship and *Zakah* as long as I remain alive. (Al-Maryam 19:30-31)

Moreover, in surah *Al-Baqarh* where the covenant of the Israelities and the basic injunctions they had undertaken to fulfil are mentioned, the following commandment is included among them:

وَاَقِيْمُو الصَّلٰوةَ وَاٰتُوالزَّكٰوةَ. (البقره ٢:٨٣)

And establish worship and pay *Zakah*. (Al-Baqarah 2:83)

Likewise, it is set forth in *surah Al-Maidah,* in connection with the covenant of the Children of Israel, that:

وَقَالَ اللّٰهُ اِنِّیْ مَعَكُمْ ط لَئِنْ اَقَمْتُمُ الصَّلٰوةَ وَ اٰتَيْتُمُ الزَّكٰوةَ وَاٰمَنْتُمْ بِرُسُلِیْ.
(المائده ٥:١٢)

Allah said: Lo! I am with you if you establish worship and pay *Zakah*, and believe in My Messengers عليهم السلام(Al-Ma'idah 5:12)

The above verses of the Qur'an clearly show that prayer and *Zakah* have always been the main commands of the Canonic Laws. Differences of detail and scope, of course, were there but such differences were, also, found between the initial and ultimate

stages of our own Shari'ah. For instance, formerly, prayer (*salah*) was to be offered three times a day which, afterwards, was raised to five; or, in the beginning, every obligatory prayer consisted of only two rak'at but later the nubmer of *rak'at* was increased in all the prayers except Fajr; or, in the earlier days, it was permitted to greet or talk to one another in prayer but, at a later time, it was forbidden. In the same way, *Zakah* was prescribed before Migration, when the Prophet ﷺ used to live in Makkah the establishment of salah and the payment of *Zakah* are mentioned as the distinguishing qualities of the Believers in the surah of *Al-Moominoon*, *An-Naml* and *Luqman*, though these were revealed during the Makkan phase but, at that time, *Zakah* merely signified the spending of one's wealth on the poor and needy bondsmen of Allah and on other items of good-doing. Detailed rules and regulations had not been prescribed till then. Hence, what the authorities mean when they say that the commandment of *Zakah* was revealed a year or two after Migration, or even later, probably is that its complete rules and principles of guidance were laid down at that time otherwise the actual order concerning *Zakah* had been given much earlier at Makkah. This wiew is supported not only by the aforementioned Qur'anic verses but also by Sayyidah Umm Salmah's رضی الله عنها narrative in which she has reffered to the short speech delievered by Sayyidina Jabar Tayyar ﷺ in the Court of Negus when a small group of Muslims had migrated from Makkah to Abyssinia during the early days of Islam. According to her report, Jafar Tayyar ﷺ had told Negus about the call of the sacred Prophet ﷺ

وَيَامُرُنَا بِالصَّلٰوةِ وَالزَّكٰوةِ .. الخ

"He also made it incumbent on us to offer prayer and to pay *Zakah*."

It is, further, stated in *Sahih Bukhari* and other standard compilations that, on being questioned by the Roman Emperor about the Prophet ﷺ, Abu Sufiyan who, at that time, was among his inveterate enemies, he said:

يَامُرُنَا بِالصَّلٰوةِ وَالزَّكٰوةِ وَالصِّلَةِ وَالْعَفَافِ...... الخ

"He gives the command of prayer and *Zakah* and exhorts us to show kindness to kinsmen and obsreve piety."

It settles beyond doubt that the Prophet ﷺ used to give the call of prayer and *Zakah* during his stay in Makkah, before Migration. The detailed rules, indeed, were sent down after the Migration to Madinah and the central organisation for the realisation of *Zakah* was set up in 8. A.H.

The Call of *Zakah* After Faith and *Salah*

(٨٢٤/١) عَنْ اِبْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مَعَاذاً اِلَى الْيَمَنِ فَقَالَ اِنَّكَ تَاتِىْ قَوْمًا اَهْلَ كِتَابٍ فَادْعُهُمْ اِلىٰ شَهَادَةِ اَنْ لَااِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ فَاِنْ هُمْ اَطَاعُوْا لِذَالِكَ فَاَعْلِمْهُمْ اَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلٰوَاتٍ فِى الْيَوْمِ وَاللَّيْلَةِ فَاِنْ هُمْ اَطَاعُوْا لِذَالِكَ فَاَعْلِمْهُمْ اَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُوْخَذُ مِنْ اَغْنِيَآئِهِمْ فَتُرَدَّ عَلىٰ فُقَرَآئِهِمْ فَاِنْ هُمْ اَطَاعُوْا لِذَالِكَ فَاِيَّاكَ وَكَرَآئِمَ اَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُوْمِ فَاِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ...... (رواه البخارى ومسلم)

(824/1) It is related by Abdullah bin Abbas ﷺ "When the Messenger of Allah ﷺ sent Mu'az bin Jabal ﷺ to Yemen as the Governer, he told him (at the time of farewell): 'You are going to a people who are *Ahl al-Kitab* (i.e., profess a religion revealed and contained in the Scripture). So when you reach there invite them to the truth and no one is worthy of worship save Allah and Muhammad is His Messenger ﷺ. If they accept and affirm it, tell them Allah has enjoined five prayers upon them during the day and night. If they accept it, also, tell them that, in addition to it, Allah has enjoined *Zakah* upon them which will be taken from the well-to-do of the community (of Muslims) and distributed to those that are poor. If they agree to it as well, desist from laying hands upon the best of their goods (while realising *Zakah*), and fear the cry of the oppressed for there is no curtain between them and the Lord."

(Bukhari and Muslim)

Commentary: Though this Tradition has been reproduced in the earlier volume where we had the occasion to comment upon it in sufficien detail, it seemed appropriate to open the Book of Charity, too, with it in emulation of the example of Imam Bukhari and other renowned compilers of the Traditions.

The incident of the appointment of Sayyidina Mu'az bin Jabal ؓ as the Governer of Yemen, alluded to in the above narrative, took place, according to most authorities, in 9 A.H., but Imam Bukhari and some other scholars believe that it occured in 10 A.H. In Yemen, apart from the People of the Scriputure, there, also, lived the idolatrous Polytheists but owing to their special importance, the Prophet ﷺ specified only the People of Scripture and enunciated the very wise principle of preaching and propagation of Faith that all the tenets, commands and obligations should not be placed before the people at once for, in that case, they would feel discouraged and Islam would appear to them to be an unbearable burden. As a first step, therefore, the doctrinal bedrock of Faith i.e., the testimony of Divine Oneness and Messengership ought to be presented to them which a right-minded person can easily be persuaded to accept. For the people of the Scripture, particuarly, there is nothing odd or strange in it. When the heart and mind of the listener have opened to it and he has acknowledged this fundamental reality, he should be made acquainted with the duty of paryer which is the most perfect design and arrangement of worship with the tongue, the body and the soul, and when he accepts it as well, he should be told about the duty of *Zakah,* and, with it, it must, also be made clear that the preacher and the giver of the Call of Islam did not want it for himself but it would be spent, according to a fixed law and rate, on the poor and indigent people of the community or the region from whose well-to-do persons it was realised. The Prophet ﷺ, further, stressed upon Sayyidina Mu'az ؓ that the collection of *Zakah* should be carried out with a full snese of justice and fairplay and it should not be that the best part of the assessee's produce or his most valuable cattle were taken from him.

In the end, the Prophet ﷺ advised Sayyidina Mu'az ؓ who was going as the Governer of a Province to refrain from being cruel and unjust to the people for when an oppresed person calls down God's anger upon a tyrant and usurper, his imprecation reaches the ninth heaven directly.

Only the affirmation of Divine Unity and Messengership and the duties of *Salah* and *Zakah* have been mentioned in this

Tradition, to the exclusion of the other fundamental tenets like Fasting and the Hajj, though both of them had been prescribed before Sayyidina Mu'az ﷺ was sent to Yemen. It is so because the object of this Tradition was simply to indicate the elementary principle of the preaching of Islam and not to teach its fundamental duties. Sayyidina Mu'az ﷺ did not stand in need of such an instruction. He belonged to the class of Companions ﷺ who were distinguished for knowledge of Faith.

Punishment on Non-Payment of *Zakah*

(٨٢٥/٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اٰتَاهُ اللّٰهُ مَالًا فَلَمْ يُؤَدِّ زَكٰوتَهٗ مُثِّلَ لَهٗ يَوْمَ الْقِيٰمَةِ شُجَاعًا اَقْرَعَ لَهٗ زَبِيْبَتَانِ يُطَوَّقُهٗ يَوْمَ الْقِيٰمَةِ ثُمَّ يَاخُذُ بِلَهْزِمَتَيْهِ (يَعْنِىْ شِدْقَيْهِ) ثُمَّ يَقُوْلُ اَنَا مَالُكَ اَنَا كَنْزُكَ ثُمَّ تَلَا وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ الْاٰيَةَ.......... (رواه البخارى)

(825/2) It is related by Abu Hurayrah ﷺ that the Messengr of Allah ﷺ said: "Whoever was granted wealth by Allah but did not pay *Zakah* on it, on the Day of Resurrection his wealth will be brought before him in the shape of a hooded snake which will be so poisonous that hair will have fallen from its head and there will be two white spots over its eyes (which are, generally, supposed to be the marks of an extremely venomous snake). The snake will, then, be made the band of his neck (i.e., it will entwine itself round the neck of the defaulting miser), and it will seize both the corners of his lips between its fangs, (and bite him), and say: 'I am your wealth. I am your treasure.' After saying it, the Prophet ﷺ recited the following verse of the Qur'an:

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتَاهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُوْنَ مَابَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ
(آل عمران ٣:١٨٠)

And let not those who hoard up that which Allah has bestowed upon them of His bounty (and do not pay *Zakah* on it) think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection."

(Al-e-Imran 3:180)

(Bukhari)

Commentary: There is always a special likeness between deeds and the reward or punishment indicated on them in the Qur'an and the Traditions. Sometimes, it is so obvious that even common people like us have little difficulty in knowing it, and, sometimes, it is so subtle that only the sages and savants of the community can appreciate it.

The punishment mentioned in the above saying on the evasion of *Zakah* bears the same similarity to the misdeed on account of which the miser who clings to his wealth and does nor spend it is, often, compared to the serpent guarding the treasure. A stingy and avaricious person, also, sometimes sees the dream of a like nature because of this affinity.

The words 'Day of Resurrection' used in this Tradition as well as in the aforementioned verse of surah *Aal-Imran* show that the pnishment will be inflicted on the last Day before the pronouncement of the Lord's Judgement. In another Tradition, related by Abu Hurayrah ﷺ and quoted in *Sahih Muslim*, it is stated, after indicating the same kind of punishment for the evaders of *Zakah*:

حَتّٰى يُقْضٰى بَيْنَ الْعِبَادَ فَيُرٰى سَبِيْلَهٗ اِمَّا اِلَى الْجَنَّةِ وَاِمَّا اِلَى النَّارِ

"The punishment will continue till God's Judgement is pronounced after the Final Reckoning. Subsequent to the Judgement the man will go to Heaven or Hell (depending on the verdict)."

Or, in other words, if the chastisement the defaulting bondsman had borne before the Final Requital was enough, in the sight of God, for his guilt, he would be freed from it and sent to Heaven, and if his account would not be cleared with that punishment, he would be thrown into Hell to undergo further chastisement.

(٨٢٦/٣) عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَاخَالَطَتِ الصَّدَقَةُ مَالًا قَطُّ اِلَّا اَهْلَكَتْهُ

(رواه الشافعي والبخاري في تاريخه والحميدي في مسنده)

(826/3) Sayyidah Ayshah رضی الله عنها related "I heard from Messenger of Allah ﷺ 'when the goods of *Zakah* will get

mixed with other goods, they will, surely, destroy them."
(Musnad Shaf'ee, Tarikh Kabir Bukhari and Musnad Humaydi)

Commentary: According to Imam Bukhari's mentor, Imam Humaydi, what it shows is that if anyone on whom *Zakah* is due does not pay it, the curse of it will fall on all of his worldly posessions and he will, ultimately, be ruined.[1]

Imam Baihaqi, on the other hand, observes in *Sha'ab-il-Iman,* on the authority of Imam Ahmad bin Hanbal, that if a fully well-to-do person who does not deserve to receive *Zakah* wrongfully accepts it, it will destroy the rest of his goods on getting mixed up with them.

We, however, believe that both the interpretations of Sayyidah Ayshah's رضی الله عنها narrative are possible and there is no contradiction in them.

Purification of Wealth

(٨٢٧/٤) عَنْ اِبْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ هٰذِهِ الْاٰيَةَ وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ الْاٰيَةَ كَبُرَ ذَالِكَ عَلَى الْمُسْلِمِيْنَ فَقَالَ عُمَرُ اَنَا اُفَرِّجُ عَنْكُمْ فَانْطَلَقَ فَقَالَ يَانَبِيَّ اللهِ اِنَّهُ كَبُرَ عَلٰى اَصْحَابِكَ هٰذِهِ الْاٰيَةَ فَقَالَ اِنَّ اللهَ لَمْ يَفْرِضِ الزَّكٰوةَ اِلَّا لِيُطِيْبَ مَابَقِيَ مِنْ اَمْوَالِكُمْ وَاِنَّمَا فَرَضَ الْمَوَارِيْثَ...... وَذَكَرَ كَلِمَةً ...... لِتَكُوْنَ لِمَنْ بَعْدَكُمْ فَقَالَ فَكَبَّرَ عُمَرُ ...... ثُمَّ قَالَ اَلَا اُخْبِرُكَ بِخَيْرِ مَا يَكْنِزُ الْمَرْءُ الْمَرْأَةُ الصَّالِحَةُ اِذَا نَظَرَ اِلَيْهَا سَرَّتْهُ وَاِذَا اَمَرَهَا اَطَاعَتْهُ وَاِذَا غَابَ عَنْهَا حَفِظَتْهُ (رواه ابوداؤد)

(827/4) Abdullah bin Abbas ﷺ narrated that when the verses (of surah *At-Tauba*) were revealed:

"They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad ﷺ) of a painful doom; on the day when it will (all) be heated in the fire of Hell and their forehead and their flanks and their backs will

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ، يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ ط

1. Musnd Humaydi (Majlis Ilmi) Vol. I, p. 115.

be branded therewith (and it will be said to them): Now taste of what ye used to hoard,	هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْنِزُوْنَ ......
(Al-Tawbah 9:34-35)	(التوبة. ٩:٣٤،٣٥)

The Companions ﷺ felt very much burdened by it (and were greatly worried). Sayyidina Umar ﷺ said: 'I will try to remove your distress.' He, thus, went to the Prophet ﷺ and said: Messenger of Allah ﷺ! Your Companions feel weighed down by these verses.' God has prescribed *Zakah*, repled the Prophet ﷺ, 'for the reason that whatever goods are left after paying it may become purified, and, (in the same way), the law of inheritance has been provided (Ibn Abbas ﷺ tells that here the Prophet ﷺ said something which he had forgotten but about the law of inheritance he was sure that the Prophet ﷺ had said that it had been sent down so that) it might be a support to your dependents'. (On hearing it), Umar ﷺ (joyously) exclaimed: '*Allah-u-Akbar*!' The Prophet ﷺ, then, said to Umar ﷺ: 'May I tell you of the best of weatlh which is worth acquiring and keeping with care and affaction? It is a good-natured, chaste and virtuous spouse who may bring joy to the man's heart when he sees her and obeys what she is told and when the huband goes out somewhere, protects his household goods and (guards) his trust during his absence.' (Abu Dawood)

Commentary: When the verse of surah *At-Tauba*, mentioned in it, was revealed the Companions ﷺ imagined from its phrasing that it implied that nothing should be saved from one's earnings and wealth was not to be stored up at all; everything must be spent in the way of God. This, naturally, was a very hard proposition. Sayyidina Umar ﷺ, therefore, enquired about it from the Prophet ﷺ. The Prophet ﷺ explained that the verse was for those who hoarded up wealth and did not pay *Zakah* on it. But if *Zakah* was paid, the rest of the goods became pure. It was emphasised by him that God had enjoined *Zakah* so that wealth became purified with its payment. He, also, pointed out that the very purpose of the enactment of the law of inheritance was that it served as an assistance for descendants of a man after his death. Had it been totally prohibited to save wealth, there would have been no command of *Zakah* and no need of the law of inheritance in the

Shari'ah for both of these measures were related to accumulated wealth. The question of *Zakah* or inheritance would not have arisen if it was not allowed to possess worldly riches.

After replying of Sayyidina Umar's ﵁ enquiry, the Prophet ﷺ observed for the illumination of the companions that more valuable than worldly possessions and by far the greatest source of mental peace and happiness in this world was a loving, understanding and faithful life-partner.

RULES AND REGULATIONS

In a nutshell, *Zakah* denotes that a part of one's possesions be spent in the way of God and for His propitiation. In it lies its fundamental significance, and, as we have seen earlier, this was what had been briefly enjoined during the first phase of Islam. The detailed rules and regualtions, governing, for instance, the categories of goods, the lowest taxable limit, the time of payment and the heads of expenditure followed later.

Minimum Wealth That Attracts *Zakah*

(٨٢٨/٥) عَنْ اَبِىْ سَعِيْدِنِ الْخدْرِىِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ فِيْمَا دُوْنَ خَمْسَةِ اَوْسُقٍ مِنَ التَّمرِ صَدَقَةٌ وَّلَيْسَ فِيْمَا دُوْنَ خَمْسِ اَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ وَّلَيْسَ فِيْمَا دُوْنَ خَمْسِ ذُوْدٍ مِنَ الْاِبِلِ صَدَقَةٌ

(رواه البخارى ومسلم)

(828/5) It is related by Abu Saeed Khudri ﷺ that the Messenger of Allah ﷺ said: "There is no *Zakah* on less than 5 Wasaq of dates, and there is no Zakah on less 5 Awaq of silver, and there is no *Zakah* on less than 5 camels."(Bukhari and Muslim)

Commentary: In the life-time of the Prophet ﷺ, particularly in and around Madinah, whealth, in the main, consisted of three categories: fruit-crops, silver and herds of camel. The Prophet ﷺ has, in this Tradition, laid down the *Nisab*[1] of *Zakah* on all the three categories. He has shown what will be the lowest limit of the three kinds of possessions, i.e., how much of these goods a man must possess to make him legally obliged to pay *Zakah*. About the dates he had indicated that *Zakah* will not be payable on less than 5 Wasaq of them, one Wasaq being equal approximately to 2-½

❶. Meaning the lowest limit of worldly possessions on which the payment of Zakah becomes obligatory.

quintals; about silver that *Zakah* will not be payable on less than 5 *Awaq* of it, one Awaq being of the value of 40 *dirhams*; and about camesl that it will not be payable on less than 5 heads of them.

In the above Tradition the *Nisab* of only these three kinds of possessions has been described.

As Shah Waliullah رحمة الله عليه remarks, "Five Wasaq of dates can suffice for the sustenance of a small family; in the same way, a year's expenditure can be met with 200 dirhams; and from the point of view of valuation 5 camels are of equal worth."

(٨٢٩/٦) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيْقِ فَهَاتُوْا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ اَرْبَعِيْنَ دِرْهَماً دِرْهَمٌ وَلَيْسَ فِيْ تِسْعَةٍ وَّتِسْعِيْنَ وَمِائَةٍ شَيْئٌ فَاِذَا بَلَغَتْ مِائَتَيْنِ فَفِيْهَا خَمْسَةُ دَرَاهِمَ

(رواه الترمذی و ابوداؤد)

(828/6) Sayyidina Ali ﷺ reported the Messenger of Allah ﷺ as saying, "There is an exemption on horses nd slaves; with regard to coins, however, you must pay a dirham for every forty, but nothing is payable on a hundred ninety. When the total reaches two hundred, five dirhams are payable."(Tirmizi and Abu Dawood)

Commentary: According to the next hadith narrated by Samurah bin Jundub ﷺ, *Zakah* is payable on horses and slaves if these are merchandise of trade. If they are not for trading but for personal use riding and domestic help, etc, then no matter what their value, Zakah is not payable on them and this is what Sayyidina Ali ﷺ refers. He then says that *Zakah* is payable on silver if it is worth two hundred dirham at 1/40 rate.

Zakah on Goods of Trade

(٨٣٠/٧) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَاْمُرُنَا اَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِیْ نُعِدُّ لِلْبَيْعِ...... (رواه ابوداؤد)

(830/7) Samurah bin Jundub ﷺ related that the Messenger of Allah ﷺ had commanded us to pay *Zakah* on every thing we may have in stock for buying and selling (i.e., for trade and commerce). (Abu Dawood)

Commentary: It shows that *Zakah* is to be paid on goods of trade

and industry as well.

Payablat The Expiry of A Year

(٨٣١/٨) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَفَادَ مَالًا فَلَا زَكٰوةَ فِيْهِ حَتّٰى يَحُوْلَ عَلَيْهِ الْحَوْلُ. (رواه الترمذی)

(831/8) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "Whoever may earn or obtain wealth from any source, *Zakah* will not be payable on it unless a year expires." (Tirmizi)

Jwellery

(٨٣٢/٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ اِمْرَأَةً اَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِابْنَةٍ لَّهَا فِيْ يَدِ اِبْنَتِهَا مُسْكَتَانِ غَلِيْظَتَانِ مِنْ ذَهَبٍ فَقَالَ اَتُعْطِيْنَ زَكٰوةَ هٰذَا؟ قَالَتْ لَا، قَالَ اَيَسُرُّكِ اَنْ يُّسَوِّرَكِ اللّٰهُ بِهِمَا يَوْمَ الْقِيٰمَةِ سِوَارَيْنِ مِنَ النَّارِ فَخَلَعَتْهُمَا فَاَلْقَتْهُمَا اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَتْ هُمَا لِلّٰهِ وَلِرَسُوْلِهٖ (رواه ابوداؤد وغيره من اصحاب السنن)

(832/9) Abdullah bin 'Amr bin al-'Aas ﷺ narrated that (once) a woman took her daughter to the Prophet ﷺ. The girl was wearing heavy gold bracelets on her wrists. The Prophet ﷺ, (on seeing it), enquired, "Do you pay *Zakah* on these bracelets? "No," she replied, "I do not." The Prophet ﷺ observed: "Will it be a matter of joy for you that, on the Day of Resurrection, God made you wear bracelets of iron for (not paying *Zakah* on) these bracelets?" Upon it, the good lady took off both the bracelets, and, placing them before the Prophet ﷺ said: "These now belong to God and His Messenger ﷺ." (Abu Dawood)

(٨٣٣/١٠) عَنْ اُمِّ سَلَمَةَ قَالَتْ كُنْتُ اَلْبَسُ اَوْضَاحًا مِنْ ذَهَبٍ فَقُلْتُ يَارَسُوْلَ اللّٰهِ اَكَنْزٌهُوَ؟ فَقَالَ مَابَلَغَ اَنْ تُؤَدّىٰ زَكٰوتُهٗ فَزُكِّيَ فَلَيْسَ بِكَنْزٍ (رواه مالک وابوداؤد)

(833/10) Ummi Salmah رضی الله عنها related "I used to wear Awzab (a kind of ornament) of gold. (Once) I enquired from Prophet ﷺ if it, was included in the category of *Kanz* (i.e., treasure) about which the warning of Hell had been given in *surah*

At-Tawba. The Prophet ﷺ, replied, 'Whatever of the possessions become so much that *Zakah* is due on it, and, then, *Zakah* is paid according to the *Shari'ah,* it is not Kanz."

(Mowatta Imam Maalik and Abu Dawood)

Commentary: It is on the basis of these Traditions that Imam Abu Hanifah has concluded that *Zakah* is binding on ornaments of gold and silver (provided that their value exceeds the lowest limit) on which *Zakah* is paid. But other exegesis like Imam Maalik, Imam Shafi'ee and Imam Ahmad held that *Zakah* is payable on such ornaments alone that are meant for trade or have been caused to be made with the object of the preservation of wealth. According to them, *Zakah* is not obligatory on ornaments that are intended solely for use and adornment. The holy Companions ﷺ also, have expressed divergent views on the point. But the Traditions, on the whole, appear to be in favour of the stand taken by Imam Abu Hanifah, and, hence, even some theologists of the Shafi'ee school have preferred it. In Tafsir kabir, Imam Raazi, for instance, arrives at an identical conclusion.

Zakah Can be Paid in Advance

(٨٣٤/١١) عَنْ عَلِيٍّ اَنَّ الْعَبَّاسَ سَئَالَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ تَعْجِيْلِ صَدَقَتِهٖ قَبْلَ اَنْ تَحِلَّ فَرَخَّصَ لَهٗ فِيْ ذَالِكَ

(راوه ابوداؤد والترمذی و ابن ماجة والدارمی)

(834/11) It is related by Sayyidina Ali ﷺ that (when) Abbas ﷺ enquired from the Prophet ﷺ about paying *Zakah* in advance, the Prophet ﷺ permitted him to do so.

(Abu Dawood, Tirmizi, Ibn Majah and Daarami)

Beneficiaries

(٨٣٥/١٢) عَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِى قَالَ اَتَيْتُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْتُهٗ فَذَكَر حَدِيْثًا طَوِيْلًا. فَاَتَاهُ رَجُلٌ فَقَالَ اَعْطِنِىْ مِنَ الصَّدَقَةِ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ للّٰهَ لَمْ يَرْضَ بِحُكْمِ نَبِيٍّ وَّلَاغَيْرِهٖ فِىْ الصَّدَقَاتِ حَتّٰى حَكَمَ هُوَ فَجَزَّأَهَا ثَمَانِيَةَ اَجْزَاءٍ فَاِنْ كُنْتَ مِنْ تِلْكَ الْاَجْزَاءِ اَعْطَيْتُكَ.

(رواه ابوداؤد)

(835/12) Zayd bin Haarith ؓ narrated "I went to the Prophet ﷺ and took the vow of allegiance to him." Zayd, then, related to us a long Tradition in the course of which he recounted the incident that, at that time, a person came to the Prophet ﷺ and said: "Please give me something out of the goods of *Zakah*." The Prophet ﷺ remarked, "God has left the expenditure of *Zakah* neither to the choice of Prophet nor of any else. He has determined it Himself and divided it into eight parts (i.e., catagories of beneficiaries). If you belong to one of them, I shall give you from *Zakah*." (Abu Dawood)

Commentary: The reference made by the Prophet ﷺ to the commandment concerning the expenditure of *Zakah* is contained in the following verse of *surah at-Tawba*:

The *Zakah* is only for the poor and the needy, and those who collect it, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the ause of Allah, and for the wayfarers.
(Al Tawbah 9:60)

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَآءِ
وَالْمَسٰكِيْنَ وَالْعٰمِلِيْنَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِى الرِّقَابِ
وَالْغَارِمِيْنَ وَفِىْ سَبِيْلِ اللّٰهِ وَابْنِ
السَّبِيْلِ. (التوبه ٩:٦٠)

Some remarks, here, may be helpful in understanding the scope, and intent of the verse.

1. *Fuqara*: Meaning the poor. In Arabic the word Faqir (Al-Fuqara) is used as an antonym of Ghani, i.e., the well-to-do. Thus, all the poor people are included in this category who are not rich i.e., do not possess enough wealth to make *Zakah* a legal obligation. We have, already, seen Sayyidina Mu'az's ؓ narrative in which the Prophet ﷺ has formulated the fundamental principle that *Zakah* should be collected from the Aghniya (plurar of Ghani) and disributed to the *Fuqara* of the community.

2. *Masaakin*: i.e., the needy who are excessively indigent and cannot meet even the daily needs on their own.

3. *'Aamilin*: denotes the functionaries i.e., collectors, accountants, controllers of expenditure, auditors of accounts etc., This category, in fact, comprises the entire administration, civil, military and diplomatic. They can be remunerated for their time and labour, out of *Zakah* even if they are well-to-do. This was the practice

during the time of the Porphet ﷺ.

4. *Muwallafatul Quloob*:The category of those whose hearts are to be reconciled in the interest of Faith and the Muslims. It includes the riches as well.

5. *Riqaab*: or freeing the necks. By this term one has always understood two kinds of expenditure; liberation of slaves and ransoming of the prisoners of war held by the enemy.

6. *Ghaarimin*: It denotes the category of those who are heavily indebted or confronted with any other difficulty or disaster with which they cannot cope on their own.

7. *Fi Sabilil-laah*: Meaning "in the path of God." In the Islamic terminology it signifies every charitable cause, and, according to some legists, the needs relating to defence and protection of Faith and supremacy of the Word of God, also, are covered by it.

8. *Ibnus Sabil*: It signifies the wayfarers who may be in need of help, and also, includes construction of bridges, roads and transport and security of the roads and extension of hospitality without charge to the travellers.

The Holy Prophet ﷺ, as the above Tradition shows, told the person who had begged him for something out of the *Zakah* that God Himself had delienated the eight heads of expenditure concerning goods collected as *Zakah*. The Prophet ﷺ could give him out of *Zakah* if he fitted into any of those catagories otherwise he was helpless.

(Only a few remarks have been offered here about the kinds of beneficiaries by way of the elucidation of Zayd's narrative. Detailed rules and principles can be learnt from the standard work of Islamic Jurisprudence or directly from the Muslim jurists and theologians).

(٨٣٦/١٣) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَیْسَ الْمِسْکِیْنُ الَّذِیْ یَطُوْفُ عَلَی النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ وَلٰـکِنَّ الْمِسْکِیْنَ الَّذِیْ لَایَجِدُ غِنًی یُّغْنِیْهِ وَلَا یُفْطَنُ بِهٖ فَیُتَصَدَّقُ عَلَیْهِ وَلَا یَقُوْمُ فَیَسْاَلُ النَّاسَ. (رواه البخاری و مسلم)

(836/13) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "The needy person (who should be helped with charity) is not the one who goes to the people (to solicit alms)

and comes back (satisfied) with a morsel or two (of food) or acouple of dates (that are placed on his hand), but the needy (in the real sense) is he who has nothing with which to meet his needs (and since he hides his condition from others), no one becomes aware of his distress so that he may be helped with charity, nor does he beg from others." (Bukhari and Muslim)

Commentary: It shows that professional beggers and shameless solicitors of alms are not deserving of charity. For giving away in the path of Allah one should look for self-respecting men who do not disclose their indigence. Such, indeed, are the needy to help whom is an act of great worthiness in the sight of Allah.

(٨٣٧/١٤) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَّلَا لِذِىْ مِرَّةٍ سَوِيٍّ. (رواه الترمذی و ابوداؤد والدارمی)

(837/14) Sayyidina Abdullah bin Amr ﷺ said that the Messenger of Allah ﷺ said: "*Sadaqah* may not be given to a rich man, or to one who has strength and is sound in limb.

(Tirmizi, Abu Dawood, Daarami)

(٨٣٨/١٥) عَنْ عُبَيْدِاللّٰهِ بْنِ عَدِيِّ بْنِ الْخَيَارِ قَالَ اَخْبَرَنِىْ رَجُلَانِ اَنَّهُمَا اَتَيَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَفِىْ حَجَّةِ الْوِدَاعِ وَهُوَ يَقْسِمُ الصَّدَقَةَ فَسَأَلَاهُ مِنْهَا فَرَفَعَ فِيْنَا النَّظَرَ وَخَفَّضَهُ فَرَاٰنَا جَلْدَيْنِ فَقَالَ اِنْ شِئْتُمَا اَعْطَيْتُكُمَا وَلَا حَظَّ فِيْهَا لِغَنِيٍّ وَّلَا لِقَوِيٍّ مُكْتَسِبٍ.......... (رواه ابوداؤد والنسائی)

(838/15) It is related by "Ubaidullah bin 'Adi bin Al-Khayar, a Taba'ee, "Two persons told me that both of them went to the Prophet ﷺ on the occasion of the Farewell Hajj. At that time, the Prophet ﷺ was distributing the goods of *Zakah* and they, too, requested him to give them something out of those goods. As the Prophet ﷺ looked at them from head to foot, he found them healthy and strong. The Prophet ﷺ, then, said to them: "I can give (it to) you if you want but (know that) there is no share in these goods for the well-to-do and able-bodied persons who can earn their living." (Abu dawood and Nasai)

Commentary: The word "well-to-do" in it, probably, signifies those who can meet their basic needs, and do not, at the moment, require monetary help. If anyone, belonging to this category, does

not possess the nisab, and *Zakah* is given to him, it will be deemed to have been paid but he should himself desist from accepting it. Similarly, a person who is in good health and is capable of working for his bread should accept *Zakah*. This general principle has been expounded in the above Tradition. But, in exceptional circumstances, such a person can accept Zakah and it was for that reason that the Propet ﷺ told the men reffered to in the above narrative that he could give them out of the goods of *Zakah* if they wanted.

Zakah And The Family of The Prophet ﷺ

(٨٣٩/١٦) عَنْ عَبْدِالْمُطَّلِبِ بْنِ رَبِيْعَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰذِهِ الصَّدَقَاتِ اِنَّمَا هِيَ اَوْسَاخُ النَّاسِ وَاِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَّلَا لِاٰلِ مُحَمَّدٍ. (رواه مسلم)

(839/16) It is related on the authority of the Abdul Muttalib bin Rabi'ah ﷺ that the Messenger of Allah ﷺ said: "The alms are the dirt and scum of the people and are not permitted to Muhammad ﷺ and his descendants." (Muslim)

Commentary: In it *Zakah* and the alms have been described as "dirt and scum" because just as a cloth becomes clean when the dirt is removed from it, in the same way the rest of the wealth becomes pure, in the judgement of God, after *Zakah*, has been paid on it. It, also, shows that, as far as possible, one should refrain from making use of the goods of *Zakah*. On this ground, the Prophet ﷺ has declared *Zakah* as forbidden to himself and his family, i.e., the children of Hashim, till the end of time.

(٨٤٠/١٧) عَنْ اَنَسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِتَمْرَةٍ فِي الطَّرِيْقِ فَقَالَ لَوْلَا اَنِّيْ اَخَافُ اَنْ تَكُوْنَ مِنَ الصَّدَقَةِ لَاَكَلْتُهَا (رواه البخاری و مسلم)

(840/17) Sayyidina Anas ﷺ narrated that (once the Prophet ﷺ was going some where when) he saw a date lying in the way. On seeing it, he remarked: "If I did not fear that it might be of *Zakah*, I would have picked it up and eaten it."

(Bukhari and Muslim)

Commentary: The Prophet's ﷺ remark was, in fact, intended to

impress upon the people that however insignificant God's provision or anything out of His bounty may be, if it is found lying unclaimed or thrown off carelessly anywhere, due reverence should be shown to it and it should be put to the use for which it was meant. The Prophet, at the same time, added that he could not eat the date for the fear that it might have fallen down from among the dates of *Zakah*. He, thus, also, imparted the lesson of abstention from the use of doubtful things to men of piety and devoutness.

(۸٤۱/۱۸) عَنْ اَبِیْ هُرَیْرَةَ قَالَ اَخَذَ الْحَسَنُ بْنُ عَلِیٍّ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِیْ فِیْهِ فَقَالَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ كَخْ كَخْ لِیَطْرَحَهَا ثُمَّ قَالَ اَمَا شَعُرْتَ اَنَّا لَا نَاْكُلُ الصَّدَقَةَ. ...... (رواه البخاری ومسلم)

(841/18) Sayyidina Abu Hurayrah said that the Hasan bin (Sayyidina) Ali took one of the dates of the *Sadaqah* and put it in his mouth, whereupon the Prophet said: Leave it alone, leave it alone, " in order that he might throw it away. He then said, "Do you not know that we (Banu Hashim) do not eat the *Sadqah*?" (Bukhari and Muslim)

(۸٤۲/۱۹) عَنْ اَبِیْ هُرَیْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا اُتِیَ بِطَعَامٍ سَاَلَ عَنْهُ اَهَدِیَّةٌ اَمْ صَدَقَةٌ؟ فَاِنْ قِیْلَ صَدَقَةٌ قَالَ لِاَصْحَابِهٖ كُلُوْا وَلَمْ یَاْكُلْ وَاِنْ قِیْلَ هَدِیَّةٌ ضَرَبَ بِیَدِهٖ فَاَكَلَ مَعَهُمْ.......... (رواه البخاری و مسلم)

(842/19) It is related by Abu Hurayrah that the usual practice of the Messenger of Allah was that when anyone brought to him something to eat, he used to enquire: "Is it Hadiya (i.e., a gift) or *Sadaqah* (i.e., charity)?" If he was told that it was *Sadaqah,* he would tell his Companions (i.e., such of them for whom there was no harm in eating things of *Sadaqah,* like Ashab us-Suffa) to partake of it and would refrain from eating it himself. If, on the other hand, he was told that it was *Hadiya,* he would stretch his hand towards it and join the Companions in eating it." (Bukhari and Muslim)

Commentary: Whatever is given to a poor and needy person by way of help and with intention of earning the countenance of the

not possess the nisab, and *Zakah* is given to him, it will be deemed to have been paid but he should himself desist from accepting it. Similarly, a person who is in good health and is capable of working for his bread should accept *Zakah*. This general principle has been expounded in the above Tradition. But, in exceptional circumstances, such a person can accept Zakah and it was for that reason that the Propet ﷺ told the men reffered to in the above narrative that he could give them out of the goods of *Zakah* if they wanted.

Zakah And The Family of The Prophet ﷺ

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impress upon the people that however insignificant God's provision or anything out of His bounty may be, if it is found lying unclaimed or thrown off carelessly anywhere, due reverence should be shown to it and it should be put to the use for which it was meant. The Prophet ﷺ, at the same time, added that he could not eat the date for the fear that it might have fallen down from among the dates of *Zakah*. He, thus, also, imparted the lesson of abstention from the use of doubtful things to men of piety and devoutness.

(٨٤١/١٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ اَخذ اَلْحَسَنُ بْنُ عَلِيّ تَمْرَةً مِنْ تَمرِ الصَّدَقَةِ فَجَعَلَهَا فِيْ فِيْهِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَخ كَخ لِيَطْرَحَها ثُمَّ قَالَ اَمَا شَعُرْتَ اَنَّا لَا نَاكُلُ الصَّدَقَةَ. ...... (رواه البخارى ومسلم)

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Commentary: Whatever is given to a poor and needy person by way of help and with intention of earning the countenance of the

Lord is known, in the special terminology of Islam, as *Sadaqah*, no matter whether it is obligatory, such as, *Zakah* and *Sadaqatul fitr* or supererogatory (which, in the common parlance, is called *Khayrat* or charity), and when soething is offered to anyone out of love and devtion it is described as *Hadiya*.

The custom of the Prophet ﷺ was, as we learn from the above Tradition, that if anyone brought to him something to eat with the intention of Sadaqah, he gave it to the Companions ﷺ who were poor and could justly partake of it and did not eat it himself, and when anyone brought it by way of *Hadiya*, he, also, ate it along with the Companions ﷺ[1].

(٨٤٣/٢٠) عَنْ اَبِىْ رَافِعٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا مِنْ بَنِىْ مَخْزُوْمٍ عَلَى الصَّدَقَةِ فَقَالَ لِاَبِىْ رَافِعٍ اِصْحَبْنِىْ كَيْمَا تُصِيْبَ مِنْهَا فَقَالَ لَا حَتّٰى اٰتِىْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْاَلَهُ فَانْطَلَقَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَاَلَهُ فَقَالَ اِنَّ الصَّدَقَةَ لَا تَحِلُّ لَنَا وَاِنَّ مَوَالِىَ الْقَوْمِ مِنْ اَنْفُسِهِمْ.
(رواه الترمذى وابوداؤد والنسائى)

(843/20) Sayyidina Abu Rafi' ﷺ has said that the Messenger of Allah ﷺ sent a man of Banu Makhzum to collect *Zakah* and he asked him to accompany him so that he might get some of it, but he refused to do so till he went to the Messenger of Allah ﷺ and asked him. He went to the Prophet ﷺ and asked him and he said, "The *Zakah* is not lawful for us, and the slaves of a people are treated as being of their number. (So it is not lawful for you too)" (Tirmizi Abu Dawood Nasa'i)

Commentary: The hadith makes it clear that just as *Zakah* is not lawful for the Prophet ﷺ and his family, so too it is not lawful for his and their slaves even after they are freed. We also learn that every collector of *Zakah* is paid out of the *Zakah* collected for his services (even if he is wealthy and liable to pay *Zakah*). The third thing we know is that the Messenger of Allah ﷺ and the Islamic law raised the slaves to the level of family members of their owners and partners to an extent although in that age slaves enjoined on distinction (outside Islam).

1. Bukhari has transmitted a *hadith* from Sayyidah Ayshah رضى الله عنها. "The Messenger of Allah ﷺ accepted a hadya and himself gav a return *hadya* to the one who presented it."

When it is Not Permitted to Him to Beg and When it is

The scholars of *Hadith* record in the *Kitab Az-Zakah* itself those Ahadith which tell us when one may not beg and when one is allowed to beg. We follow their procedure and reproduce the *Ahadith* on the subject.

(٨٤٤/٢١) عَنْ حُبْشِيّ بْنِ جُنَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمَسْئَلَةَ لَاتَحِلُّ لِغَنِيٍّ وَّلَا لِذِىْ مِرَّةٍ سَوِيٍّ اِلَّا لِذِىْ فَقْرٍ مُدْقِعٍ اَوْ غُرْمٍ مُفْظِعٍ وَمَنْ سَاَلَ النَّاسَ؟ لِيُثْرِىَ بِهٖ مَالَهُ كَانَ خُمُوْشًا فِىْ وَجْهِهٖ يَوْمَ الْقِيٰمَةِ وَرَضْفًا يَّاكُلُهُ مِنْ جَهَنَّمَ فَمَنْ شَاءَ فَلْيُقِلَّ وَمَنْ شَاءَ فَلْيُكْثِرْ (رواه الترمذى)

(844/21) Hubshi bin Junadah ﷺ has reported the Messenger of Allah ﷺ as saying: "Begging is not allowable to a rich man, or to one who has strength and is sound in limb, but only to one who is in grinding poverty or is seriously in debt. If anyone begs to increase thereby his property, it will appear as a lacerations on his face on the Day of Resurrection and as heated stones which he will eat from Hell. So let him who wishes ask little, and let him who wishes ask much." (Tirmizi)

Commentary: This Hadith too defines the rich as one who is not needy (even if he is not owner of nisab). Such a man and one who is strong who can earn his livelihood are not allowed to beg. such men should not extend a begging hand before other people. Of course, those who are deep in poverty or compelled because of a demand of ransom or penalty or debt, they are permitted to ask. If anyone, however, begs to augment his wealth then he will be punished on the Day of Resurrection and his face will bear an ugly scar and his earnings through beggary will turn into hot stones that he will have to eat.

(٨٤٥/٢٢) عَنْ اَبِى هُرَيْرَةَ مَنْ سَأَلَ النَّاسَ اَمْوَالَهُمْ تَكَثُّرًا فَاِنَّمَا يَسْاَ لُ جَمْرًا فَلْيَسْتَقِلَّ اَوْلِيَسْتَكْثِرْ.......... (رواه مسلم)

(845/22) Sayyidina Abu Hurayrah ﷺ has said that the Messenger of Allah ﷺ said: "He who begs the property of others to increase his own wealth is asking only for live coals so

let him ask little or much." (Muslim)

(٨٤٦/٢٣) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَاَلَ النَّاسَ وَلَهُ مَا يُغْنِيْهِ جَاءَ يَوْمَ الْقِيٰمَةِ وَمَسْئَلَتُهٗ فِيْ وَجْهِهٖ خُمُوْشٌ اَوْ خُدُوْشٌ اَوْكُدُوْحٌ قِيْلَ يَا رَسُوْلَ اللّٰهِ مَا يُغْنِيْهِ؟ قَالَ خَمْسُوْنَ دِرْهَمًا اَوْ قِيْمَتُهَا مِنَ الذَّهَبِ (رواه ابوداؤد، والترمذی، والنسائی وابن ماجه، والدارمی)

(846/23) It is related by Abdullah bin Mas'ud ﷺ that Messenger of Allah ﷺ said: "Whoever begs from others when he has enough for his needs and does not have to look up to anyone for support, he shall come for the Final Judgement on the Day of Resurrection in such a state that his request (for alms) will be visible on his face in the form of wound." It was enquired from him: "O Messenger of Allah ﷺ! What is the quantity of wealth which you have described as adequate for one's needs?" "Fifty dirhams or gold of an equal value," the Prophet ﷺ replied. (Abu Dawood, Tirmizi, Ibn Majah and Daarami)

Commentary: In this Tradition the criterion of *Ghina,* after which it is not legitimate for anyone to beg, has been laid down as 50 *dirhams.* In another, it is said to be one *Auqia* of silver, or 40 *dirhams* in cash. There is, evidently not much difference between the two standards. But in a report quoted in *Abu Dawood*, on the authority of salah bin Hanzalah ﷺ, it is stated that once the Prophet ﷺ was asked: "What is the quantity of *Ghina* the possession of which makes it unlawful for a person to beg?" "So much", replied the Prophet ﷺ, "That from it one can eat a meal of the day and a meal of the night". It thus, shows that if anyone has enough to eat for a day, it is not proper for him to beg.

The *Ghina* on which *Zakah* is obligatory is a settled fact and we have, already, examined the Traditions concerning it. But for the *Ghina* which prevents a an from begging, the Prophet ﷺ has set different standards on different occasions. This divergence, in our humble opinion, is in relation to men and circumstances. In case of certain men and in certain circumstance it may be permissible to beg even in the presence of a few assets. But there is no question of doing so if the assets amount to 40 or 50 *dirhams* in vlue.

On the other hand, there scan be some people for whom and some circumstances in which it is not permissible to beg even if there is enough to eat for a day.

It can, again, be attributed to the difference between concession and resoluteness. The Traditions in which the assets worth 40 or 50 dirhams have been declared to be the criterion appertain to the realm of leave and fiat while those which forbid begging even if there is provision for a day signify the station of high-mindedness and piety.

Disgraceful in Any Case

(٨٤٧/٢٤) عَنْ اِبْنِ عُمَرَ اَنّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْئَلَةِ اَلْيَدُ الْعُلْيَا خَيْرٌمِّنَ الْيَدِ السُّفْلٰى وَالْيَدُ الْعُلْيَا هِىَ الْمُنْفِقَةُ وَالسُّفْلٰى هِىَ السَّائِلَةُ (رواه البخارى و مسلم)

(847/24) It is related by Abdullah bin Umar that the Prophet ﷺ, while exhorting the people from the pulpit to abstain from soliciting for charity, said: "The upper had is better than the lower hand, and the lower hand is the begging hand."

(Bukhari and Muslim)

Commentary: It shows that it is much better and nobler to be the giver than the recipient of charity. A faithful bondsman should try his utmost to be the giver and save himself from the ignomity of begging.

If Begging is Unavoidable, One Should Beg From Virtuous Men

(٨٤٨/٢٥) عَنْ اِبْنِ الْفَرَاسِيِّ اَنَّ الْفَرَاسِيَّ قَالَ قُلْتُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسَاَلُ يَارَسُوْلَ اللّٰهِ؟ فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاوَاِنْ كُنْتَ لَابُدَّ فَسَلِ الصَّالِحِيْنَ .... (رواه ابوداؤد والنسائى)

(848/25) It is related by Ibn Al-Firasi that his father, al-Firasi said "I enquired from the Prophet ﷺ if I could make a request to others for charity." The Prophet ﷺ replied: "Do not beg (as far as possible), but if you are compelled to do so, let it be from the virtuous bondsmen of Allah." (Abu Dawood and Nasa'i)

Place Your Need Before God, Not Men

(٨٤٩/٢٦) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَصَابَتْهُ فَاقَةٌ فَانْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ اَنْزَلَهَا بِاللّٰهِ اَوْشَكَ اللّٰهُ لَهُ بِالْغِنَا اِمَّا بِمَوْتٍ عَاجِلٍ اَوْغِنًى اٰجِلٍ.......... (رواه، ابوداؤد والترمذى)

(849/26) Abdullah bin Mas'ud ﷺ related to us that the Messenger of Allah ﷺ said: "Whoever is confronted with a severe need and places it before men (and begs them for help), he will never be relieved of it permanently, and whoever places it before God and beseeches Him (for it), it is confidently hoped that God will put an end to his need either by granting him death before long (if the appointed time of his death has arrived) or by bestowing prosperity upon him after sometime."
(Abu Dawood and Tirmizi)

Assurance of Paradise On Abstention From Begging

(٨٥٠/٢٧) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّكْفُلُ لِىْ اَنْ لَايَسْأَلُ النَّاسَ شَيْئًا فَاَتَكَفَّلُ لَهُ بِالْجَنَّةِ فَقَالَ ثَوْبَانُ اَنَا فَكَانَ لَايَسْئَالُ اَحَدًا شَيْئًا (رواه ابوداؤد والنسائى)

(850/27) It is related by Thauban ﷺ that the Messenger of Allah ﷺ said: "I give him the assurance of Paradise who promises me not to entreat the bondsmen of Allah for any of his needs." Thauban ﷺ went on to narrate that, he said to the Prophet ﷺ: Messenger of Allah ﷺ! I give you the promise." The narrator added "as a resutl of it, it was the custom of Thauban ﷺ not to ask anyone for anything."(Abu Dawood,Nasa'i)

If Anything is Given to You Without Solicitation or Greediness, Take it

(٨٥١/٢٨) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْطِيْنِىْ الْعَطَاءَ فَاَقُوْلُ اَعْطِهِ اَفْقَرَ اِلَيْهِ مِنِّىْ فَقَالَ خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهٖ فَمَا جَاءَكَ مِنْ هٰذَا الْمَالِ وَ اَنْتَ غَيْرُ مُشْرِفٍ وَّلَا سَائِلٍ فَخُذْهُ وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ (رواه البخارى و مسلم)

(851/28) Umar bin al-Khattab ﷺ narrated (when) the

Messenger of Allah ﷺ gave me something (as a gift) I used to say to him: 'Please give it to someone else who may be in greater need of it." The Prophet ﷺ would, then, reply: "Umar ؓ, take it and make it your property (and, then if you like, you may give it) to a needy person in charity, (and make it a principle that) when you receive anything in such a way that you have neither asked for it nor felt a desire for it in your heart, you will accept it (as a gift from Allah), and will not even look at a thing that does not come to you in that way."(Bukhari and Muslim)

Do Not Beg As Long As You Can Earn By Work or Service

(٨٥٢/٢٩) عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
لَاَنْ يَّاخُذَ اَحَدُكُمْ حَبْلَهٗ فَيَاتِيَ بِحُزْمَةِ حَطَبٍ عَلٰى ظَهْرِهٖ فَيَبِيْعَهَا فَيَكُفَّ اللّٰهُ بِهَا
وَجْهَهٗ خَيْرٌ لَّهٗ مِنْ اَنْ يَّسْئَالَ النَّاسَ اَعْطَوْهُ اَوْمَنَعُوْهُ (رواه البخاری)

(852/29) It is related on the authority of Zubayr bin Al-Awwam ؓ that the Messenger of Allah ﷺ said: "The attitude of a needy person (among you) that he goes to the forest with a rope and returns with a bundle of wood (for fuel) on his back and sells it, and, thus, by the grace of God, saves himself from the disgrace of begging is better than that he stretches his hand before others, and, then, they may give him (something) or not."
(Bukhari)

(٨٥٣/٣٠) عَنْ اَنَسٍ اَنَّ رَجُلًا مِنَ الْاَنْصَارِ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
يَسْأَلُهٗ فَقَالَ اَمَا فِيْ بَيْتِکَ شَيْئٌ فَقَالَ بَلٰى حِلْسٌ نَلْبَسُ بَعْضَهٗ وَنَبْسُطُ بَعْضَهٗ
وَقَعْبٌ نَشْرَبُ فِيْهِ مِنَ الْمَاءِ قَالَ اِئْتِنِيْ بِهِمَا فَاَتَاهُ بِهِمَا فَاَخَذَهُمَا رَسُوْلُ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ وَقَالَ مَنْ يَّشْتَرِىْ هٰذَيْنِ؟ قَالَ رَجُلٌ اَنَا اٰخُذُهُمَا
بِدِرْهَمٍ قَالَ مَنْ يَّزِيْدُ عَلٰى دِرْهَمٍ مَرَّتَيْنِ اَوْثَلٰثًا قَالَ رَجُلٌ اَنَا اٰخُذُهُمَا بِدِرْهَمَيْنِ
فَاَعْطَاهُمَا اِيَّاهُ فَاَخَذَ الدِّرْهَمَيْنِ فَاَعْطَاهُمَا الْاَنْصَارِيَّ وَقَالَ اِشْتَرِ بِاَحَدِهِمَا
طَعَامًا فَانْبِذْهُ اِلٰى اَهْلِکَ وَاشْتَرِ بِالْاٰخَرِ قَدُوْمًا فَأْتِنِيْ بِهٖ فَاَتَاهُ بِهٖ فَشَدَّ فِيْهِ
رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُوْدًا بِيَدِهٖ ثُمَّ قَالَ اِذْهَبْ فَاحْتَطِبْ وَبِعْ وَلَا
اُرَيَنَّکَ خَمْسَةَ عَشَرَ يَوْمًا فَذَهَبَ الرَّجُلُ يَحْتَطِبُ وَيَبِيْعُ فَجَاءَهٗ وَقَدْ اَصَابَ

عَشْرَةَ دَرَاهِمَ فَاشْتَرٰى بِبَعْضِهَا ثَوْبًا وَبِبَعْضِهَا طَعَامًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا خَيْرٌ لَّکَ مِنْ اَنْ تَجِيْئَ الْمَسْئَلَةَ نُكْتَةً فِيْ وَجْهِکَ يَوْمَ الْقِيٰمَةِ اِنَّ الْمَسْئَلَةَ لَاتَصْلِحُ اِلَّا لِثَلٰثَةٍ لِذِیْ فَقْرٍمُدْقِعٍ اَوْلِذِیْ غُرْمٍ مُفْظِعٍ اَوْلِذِیْ دَمٍ مُوْجِعٍ (رواه ابوداؤد)

(853/30) It is related by Sayyidina Anas ﷺ that (once a poor and needy Ansar came to the Prophet ﷺ and, (after relating his neediness), begged him for something. The Prophet ﷺ asked him: "Is there nothing, at all, in your house?" There is only a blanket," the Ansar replied," a part of which we use to cover ourselves with and a part from which we spread on the ground (lying), and thee is a cup from which we drink water." The Prophet ﷺ, said to him: "Bring both the things to me." The Ansar brought the two things and gave them to the Prophet ﷺ The Prophet ﷺ took the cup and the blanket in his hand, and, addressing those present, (in the manner of selling at an auction), said: 'Who is willing to buy these things?" One of the Companions ﷺ came up with the reply, "Messenger of Allah ﷺ! I can buy them for a *dirham*." The Prophet ﷺ then, enquired, "Who makes a bid of more than one dirham? (He said it two or three times). Messenger of Allah ﷺ! I can buy for two dirhams," said another. The Prophet ﷺ gave the articles to him and took two dirhams and, handing them over to the Ansar, said, "Buy some food stuff with one *dirham* and give it to your family and an axe with the other *dirham* and bring it to me." The Ansar acted accordingly and reported back to the Prophet ﷺ with he axe. The Prophet ﷺ fixed a strong handle to it with his own hands, and said to him, "Go and cut wood from the forest and sell it and do not let me see you for fifteen days." The Anasr, thus, went away and fetched wood from the forest and sold it as the Prophet ﷺ had told. Then, one day he turned up and he had earned ten *dirhams* by his labour with which he had bought some cloth and foodgrains. The Prophet ﷺ, on seeing him observed: "This earning by hard work is much better for you than that you appear, before the people, on the Day of Resurrection, with the mark of begging on your face. Begging is permissible only to three kinds of men: (i) He who has grown so weak owing to poverty and starvation that he can hardly rise

from the ground ; (ii) He who is overburdened with a loan or penalty (to pay which is beyond his means); (iii) He who has to pay blood-money but cannot do it." (Abu Dawood)

Commentary: The moral of the above Tradition is self-evident. But as misfortune would have it, a whole class of professional beggars is thriving among the followers of the Prophet ﷺ. Then there are those who indulge in respectable begging by flaunting themselves as theologists or spiritual mentors. They are guilty of fraud and trading in religion as well.

Monetary Good-Doing Apart From *Zakah*

(٨٥٤/٣١) عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْمَالِ لَحَقًّا سِوَى الزَّكٰوةِ ثُمَّ تَلَا لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُم قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ. الاٰيَة.......... (رواه الترمذى وابن ماجة والدرمى)

(854/31) It is related by Sayyidah Fatimah bint Qays رضى الله عنها that the Messenger of Allah ﷺ said: "There is the claim (of God) upon wealth besides *Zakah*." He, then, recited the following verse of the Qur'an:

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُم قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ وَالسَّآئِلِيْنَ وَفِى الرِّقَابِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ...... الاٰيَة (البقره. ٢:١٧٧)

It is not righteousness that you turn your faces to the East and West : but righteous is he who believes in Allah and the Last Day and the angels and the Scripture and the Prophets عليهم السلام; and gives his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observes proper worship and pays the poor due.

(Al-Baqarah 2:177)

(Tirmizi, Ibn Majah and Daarami)

Commentary: The main object of this Tradition is to remove the misunderstanding that the bondsman is absolved of his responsibility to the poor and the indigent and no claim of God is

left upon his wealth once he has paid the prescribed *Zakah* (i.e. 1/40th of the worldly possessions that are in excess of his need). In fact, in special circumstances, the duty of helping the needy servants of Allah remains with the well-to-do people even after the payment of *Zakah.* For instance, a wealthy and prosperous person pays the *Zakah* that is due on him, and, then, he comes to know that a neighbouring family has nothing to eat or such-and-such a relation is in dire need or a good and respectable person approaches him in distress or a wayfarer comes to him for help, in that case it becomes his duty to render financial assistance to them.

The Prophet ﷺ, then, recited the verse from surah *al-Baqarah* as an authoritative pronouncement in support of his view, in which the doing of monetary good to the orphans, the needy, the travellers and other indigent classes is mentioned after Faith under the head of righteous deeds. After it, the establishment of salah and the payment of *Zakah* are, also, set forth which shows that the monetary help of the weak and the poor stressed in it is in addition to *Zakah.*

Charity is Enjoined Upon All Muslims, Rich or Poor

(٨٥٥/٣٢) عَنْ اَبِىْ مُوْسٰى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى كُلِّ مُسْلِمٍ صَدَقَةٌ قَالُوْا فَاِنْ لَّمْ يَجِدْ قَالَ فَلْيَعْمَلْ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهٗ وَيَتَصَدَّقُ قَالُوْا فَاِنْ لَّمْ يَسْتَطِعْ قَالَ فَيُعِيْنُ ذَالْحَاجَةِ الْمَلْهُوْفَ قَالُوْا فَاِنْ لَّمْ يَفْعَلْهُ قَالَ فَيَامُرُ بِالْخَيْرِ قَالُوْا فَاِنْ لَّمْ يَفْعَلْ قَالَ فَيُمْسِكُ عَنِ الشَّرِّ فَاِنَّهٗ لَهٗ صَدَقَةٌ

(رواه البخارى و مسلم)

(855/32) It is related by Musa Al-Ash'ari ؓ that the Messenger of Allah ﷺ said: "Charity is enjoined upon all Muslims." He was asked: "If someone has nothing to give, what will he do?" The Prophet ﷺ replied: "He should work with his hands and benefit himself as well as give in charity (from what he earns)". It was, again, enquired from him: "If he cannot do even that?" The Prophet ﷺ replied: "He should help the needy by rendering some (other) service to him. (It, too, is a kind of charity)." "If he cannot do even that?" It was, once more asked. The Prophet ﷺ

replied: "He should, then, exhort the people to good deeds." If he cannot do even that?" He was asked, once again The Prophet ﷺ replied: "He should (at least) keep away from wickedness (i.e., take are not to do harm or injury to anyone). It, too, is a kind of charity for him". (Bukhari and Muslim)

Commentary: It shows that those, too, should practise charity on whom *Zakah* is not binding owing to want of worldly riches. Whoever is very poor should seek to earn the Divine reward on charity through toil and labour and by cutting down on his own needs. In case it, also, is not possible, he should try to serve the weak and distressed and bring solace to them if not with his hands, at least the tongue.

The sum and substance of the above Tradition is that it is incumbent upon every Muslim, rich or poor, young or old, and strong or weak, to do whatever he can by way of helping the others in difficulty.

Exhortation to Charity

(٨٥٦/٣٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى اَنْفِقْ يَا بْنَ اٰدَمَ اُنْفِقْ عَلَيْكَ............ (رواه البخارى و مسلم)

(856/33) It is related by Abu Hurayrah ؓ that the Prophet ﷺ said: "It is the message of God to every bondsman: O Son of Adam! Go on spending the wealth I have given you (on the poor, the needy and the destitute). I shall give you more from My treasure." (Bukhari and Muslim)

Commentary: It contains, as it were, the assurance from the Lord that whoever spends on indigent fellowmen shall not suffer a decrease in his goods on account of it. God will bestow more wealth upon him from His hidden treasure.

Observation: We have said earlier that if the Prophet ﷺ says anything as from Allah and it is not from the Qur'an then it is *Hadith Qudsi*.

(٨٥٧/٣٤) عَنْ اَسْمَاءَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْفِقِىْ وَلَا تُحْصِىْ فَيُحْصِى اللّٰهُ عَلَيْكَ وَلَا تُوْعِىْ فَيُوْعِى اللّٰهُ عَلَيْكَ اِرْضَخِىْ مَاسْتَطَعْتِ............ (رواه البخارى و مسلم)

(857/34) Asma bint Abu Bakr رضى الله عنهما narrated that the Messenger of Allah ﷺ said to her: "Go on spending open-handedly in the way of God, and on the strength of faith in Him, and count not (i.e., do not worry over what you have and how much of it will you give away). If you will count and calculate like that while spending in God's way, He, too, will give you thriftily. (If, on the other hand, you will spend, for His sake, without hesitation, He will, also bestow of His bounty upon you without measure). And do not hoard or else the Lord, too, will deal with you in the same manner and the doors of benevolence and abundance will close upon you). Spend freely, therefore, whatever you can for the sake of God."

(Bukhari and Muslim)

(٨٥٨/٣٥) عَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا ابْنَ اٰدَمَ اَنْ تَبْذُلَ الْخَيْرَ خَيْرٌ لَّکَ وَاَنْ تُمْسِكَهٗ شَرٌّ لَّکَ وَلَا تُلَامُ عَلٰى كَفَافٍ وَابْدَءْ بِمَنْ تَعُوْلُ.......... (رواه مسلم)

(858/35) It is related by Abu Umamah رضى الله عنه that the Messenger of Allah ﷺ said: "O son of Adam, it is better for you to spend wealth that is in excess of your needs in the path of Allah, and to withould it is bad for you, and, of course, there is no harm in saving (for future use) to the extent of your living expenses; and, first of all, spend on those who are dependent upon you for support." (Muslim)

Commentary: It shows that it is better for a man to keep with himself the wealth he may earn or obtain as much of it as is required for his needs, and spend the rest on the bondsmen of the Lord, for His sake, and, among them, the foremost claim is of those the responsibility for whose maintenance God has placed upon him like his family and the needy near relatives.

Only That Remains And Will be Used Which is Spent In The Way of Allah

(٨٥٩/٣٦) عَنْ عَائِشَةَ اَنَّهُمْ ذَبَحُوْا شَاةً فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَابَقِىَ مِنْهَا؟ قَالَتْ مَابَقِىَ مِنْهَا اِلَّا كَتِفُهَا قَالَ بَقِىَ مِنْهَا غَيْرُ كَتِفِهَا (رواه الترمذى)

(859/36) Sayyidah Ayshah رضى الله عنها related that (once) a goat

was slaughtered (and its meat was distributed for the sake of God). The Prophet ﷺ came (soon after it) and enquired, "What is left of the goat?' Nothing but one forequarter. (All the rest has been given away)". She replied. The Prophet ﷺ remarked, "In fact, every thing that has been given away in order to please Allah is left except the forequarter and is going to be of use (in the Hereafter)." (Tirmizi)

The Way of Men of Faith And Trust Concerning Expenditure in Allah's Way

(٨٦٠/٣٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْكَانَ لِىْ مِثْلُ اُحُدٍ ذَهَبًا لَسَرَّنِىْ اَنْ لَايَمُرَّ عَلَىَّ ثَلٰثُ لِيَالٍ وَعِنْدِىْ مِنْهُ شَيْئٌ اِلَّا شَيْئٌ اَرْصُدُهٗ لِدَيْنٍ.......... (رواه البخارى)

(860/37) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: If I have gold equal (in weight) to Mount Uhud, it will make me most happy that before the passage of three night to I spend the whole of it in the path of God except that I might save some of it for paying off the debt." (Bukhari)

(٨٦١/٣٨) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلٰى بِلَالٍ وَّعِنْدَهٗ صُبْرَةٌ مِنْ تَمْرٍ فَقَالَ مَاهٰذَا يَابِلَالَ؟ قَالَ شَيْئٌ اِدَّخَرْتُهٗ لِغَدٍ فَقَالَ اَمَا تَخْشٰى اَنْ تَرٰى لَهٗ بُخَارًا فِىْ نَارِ جَهَنَّمَ يَوْمَ الْقِيٰمَةِ اَنْفِقْ يَا بِلَالُ وَلَا تَخْشَ مِنْ ذِى الْعَرْشِ اِقْلَالًا.......... (رواه البيهقى فى شعب الايمان)

(861/38) It is related by Abu Hurayrah ؓ that one day the Prophet ﷺ went to the residence of Sayyidina Bilal ؓ and saw that a heap of dates was lying with him. The Prophet ﷺ asked Bilal about it. He replied "I have made it a provision for future (so that I may have some relief from worrying about my sustenance)". The Prophet ﷺ, remarked: "Bilal Are you not afraid that tomorrow, on the Day of Resurrection, you see its heat and burning in the Fire of Hell? See, O Bilal! Spend on yourself and on others what comes to your hand and have no fear of scarcity from the Owner of the Great Throne (i.e., believe it God will go on giving you in future in the same way as He has done today. There is no dearth in His treasure. So,

worry about making a provision for the future)." (Baihaqi)

Commentary: Sayyidina Bilal ﷺ was Among the *Ashab As-Suffa* who had made the Prophet's ﷺ life of perfect reliance upon God a model for themselves. It was not proper for him to store up food for the days to come, and therefore, the Prophet ﷺ had given him this advice, though for the common people it is quite legitimate to do so. The Prophet ﷺ had, in fact stopped some of his Companions ﷺ from spending everything in the path of God and keeping nothing for their dependants. But for the Companions who followed the example of the sacred Prophet or of *Ashab as-Suffa*, in the matter of a life of complete trust in God, such a course was not desirable.

The last sentence of this Tradition imparts the assurance that whoever spends freely in the paths of goodness and virtue shall find no scarcity in the munificence of Allah.

Rich People Who Do Not Spend Freely in The Way of God Are The losers

(٨٦٢/٣٩) عَنْ اَبِیْ ذَرٍّقَالَ انْتَهَيْتُ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِيْ ظِلِّ الْكَعْبَةِ فَلَمَّا رَاٰنِيْ قَالَ هُمُ الْاَخْسَرُوْنَ وَرَبِّ الْكَعْبَةِ فَقُلْتُ فِدَاكَ اَبِيْ وَاُمِّيْ مَنْ هُمْ قَالَ هُمُ الْاَكْثَرُوْنَ اَمْوَالًا اِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ وَعَنْ يَمِيْنِهٖ وَعَنْ شِمَالِهٖ وَقَلِيْلٌ مَاهُمْ

(رواه البخاری و مسلم)

(862/39) Abi Zarr Ghifari ﷺ narrated that "Once I went to the Prophet ﷺ and he, (at that time) was sitting under the shadow of the House of Ka'bah. As he saw me, he remarked: "By the Lord of Ka'bah, they are in great loss.' I said: "May my parents be a sacrifice to you? Who are in great loss?' The Prophet ﷺ replied: Those who are very rich and well-to-do. Among them only they are safe from loss who spend their wealth open-handedly in front and behind, let and right (i.e., in all directions on things of goodness and virtue). But such bondsmen are very few among the rich." (Bukhari and Muslim)

Commentary: It shows that though, on the face of it, wealth is a blessing, in reality, it is severe trial and only those can come out of it successfully who do not get attached to it but spend liberally on

good and noble causes.

Auspiciousness of Charity

(٨٦٣/٤٠) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوْءِ............ (رواه الترمذى)

(863/40) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "Charity cools down the fire of Allah's wrath and wards off and evil death." (Tirmizi)

Commentary: Good and evil deeds are morals, also, possess some attributes and produce their own effects about which we can learn only through the Divine Prophet ﷺ. Two peculiar properties of charity are described in the above Tradition: if the wrath of God is turned towards anyone due to a major transgression, Charity cools it down and instead of displeasure and chastisement, he becomes deserving of His mercy and good pleasure, and, secondly, it saves a man from an evil death, i.e., he dies a good death owing to the blessedness of charity or is spread the shame and agony of dying a death that, generally, is considered wretched and miserable by the people.

(٨٦٤/٤١) عَنْ مَرْثَدِ بْنِ عَبْدِاللّٰهِ قَالَ حَدَّثَنِىْ بَعْضُ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ ظِلَّ الْمُؤْمِنِ يَوْمَ الْقِيٰمَةِ صَدَقَتُهُ............ (رواه احمد)

(864/41) Marthad bin Abdullah ﷺ related that some Companions ﷺ related to him that they had heard from the Messenger of Allah ﷺ that there would be the shadow of chritable deed on the faithful bondsman on the Day of Resurrection." (Musnad Ahmad)

Commentary: About many virtuous deeds it is told in the Traditions that they will become a source of shelter on the Last Day. In this Tradition it is stated about charity that one of its auspicious effects that will be manifest on the Day of Final Judgement is that the charitable deed of a person will become a shade for him which will protect him from the intense heat of the Day.

Increase in Wealth

(٤٢/ ٨٦٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَانَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَازَادَ اللّٰهُ بِعَفْوٍاِلَّا عِزًّا وَّمَا تَوَاضَعَ اَحَدٌ لِلّٰهِ اِلَّا رَفَعَهُ اللّٰهُ (رواه مسلم)

(865/42) It is related by Abu Hurayrah that the Messenger of Allah said: "The wealth of no one suffers a decrease on account of charity, and no one loses in honour by forgiving, nay God raises him in dignity and he becomes more respectable, and whoever will obseerve himility, God will make him exalted."
(Muslim)

(٤٣/٨٦٦) عَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ اَبُوْذَرٍّ يَانَبِىَّ اللّٰهِ اَرَاَيْتَ الصَّدَقَةَ مَا هِىَ قَالَ اَضْعَافٌ مُضَاعَفَةٌ وَعِنْدَاللّٰهِ الْمَزِيْدُ............ (رواه احمد)

(866/43) It is related by Abu Umamah that (once) Abu Zarr said, O Prophet of Allah, tell us what is charity (i.e., what reward is it going to fetch from Allah)? "The Prophet replied: "Several (i.e., whatever a person spends in charity, he will get back many times of it in return) and there is much with Allah."
(Musnad Ahamd)

Commentary: It says that Allah will grant a manifold increase in what one spends in charity. In some other sayings, the increase from ten to hundred times is mentioned, but it, too, is not the limit. God will bestow even more on whomsoever He likes.

According to some commentators, this premium is given by God on charity in the present world while, in the Hereafter, it will be much greater.

Reward on Feeding and Clothing The Needy

(٤٤/٨٦٧) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلٰى عُرًى كَسَاهُ اللّٰهُ مِنْ خِضْرِالْجَنَّةِ وَاَيُّمَا مُسْلِمٍ اَطْعَمَ مُسْلِمًا عَلٰى جُوْعٍ اَطْعَمَهُ اللّٰهُ مِنْ ثِمَارِ الْجَنَّةِ وَاَيُّما مُسْلِمٍ سَقٰى مُسْلِمًا عَلٰى ظَمَأٍ سَقَاهُ اللّٰهُ مِنَ الرَّحِيْقِ الْمَخْتُوْمِ (رواه ابوداؤد والترمذى)

(867/44) It is related by Abu Sa'eed Khudri that the

Messenger of Allah ﷺ said: "the Muslim who gave clothes to a Muslim brother who had nothing to wear, Allah will provide him with the green apparel of Paradise, and the Muslim who gave food to a Muslim brother who was hungry, Allah will feed him with the fruits of Paradise, and the Muslim who gave water to a Muslim brother who was thristy, Allah will give him the sealed purifying wine of Heaven to drink."

(Abu Dawood and Tirmizi)

(٨٦٨/٤٥) عَنِ ابْنِ عَبَّاسٍ مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا اِلَّا كَانَ فِيْ حِفْظِ اللّٰهِ مَادَامَ عَلَيْهِ مِنْهُ خِرْقَةٌ............ (رواه احمد والترمذی)

(868/45) It is related by Sayyidina Ibn Abbas ؓ that he heard the Messenger of Allah ﷺ say, "Any Muslim who gives a Muslim a garment to wear will be in the safe keeping of Allah as long as shred of it remains on him." (Ahmad and Tirmizi)

(٨٦٩/٤٦) عَنْ عَبْدِاللّٰهِ بْنِ سَلَامٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ جِئْتُ فَلَمَّا تَبَيَّنْتُ وَجْهَهُ عَرَفْتُ اَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ فَكَانَ اَوَّلُ مَاقَالَ يَااَيُّهَا النَّاسُ اَفْشُوْ السَّلَامَ وَاَطْعِمُوْ الطَّعَامَ وَصِلُوْ الْاَرْحَامَ وَصَلُّوْا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوْا لْجَنَّةَ بِسَلَامٍ............ (رواه الترمذی وابن ماجة)

(869/46) It is related by Abdullah bin Salaam ؓ, "When the Prophet ﷺ came to live in Madinah, I sent to (see and form an opinoin about) him. As I looked carefully at his radiant face, I recognised (i.e., realised for certain) that it could not be the face of a liar. The first thing he said was: "People! Spread Salaam (Salutation) widely in you midst (i.e., wish each other frequently for it unties the knots of the heart and promotes mutual affection), and feed the bondsmen of Allah (specially those that are hungry), and be kind to kinsmen, and offer *salah* at night when people are asleep. If you will do so, you will go safely to Heaven." (Tirmizi and Ibn Majah)

Even Giving Food and Drink to Animals That are Hungry or Thristy is Charity

(٨٧٠/ ٤٧) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

غُفِرَلِامْرَأَةٍ مُوْمِسَةٍ مَرَّتْ بِكَلْبٍ عَلٰى رَأْسِ رَكِيٍّ يَلْهَثُ كَادَ يَقْتُلُهُ الْعَطْشُ فَنَزَعَتْ خُفَّهَا فَاَوْثَقَتْهُ بِخِمَارِهَا فَنَزَعَتْ لَهُ مِنَ الْمَاءِ فَغُفِرَلَهَا بِذَالِكَ قِيْلَ اِنَّ لَنَا فِي الْبَهَائِمِ اَجْرًا؟ قَالَ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ اَجْرٌ (رواه البخاری و مسلم)

(870/47) It is related on the authority of Abu Hurayrah ﷺ that a corrupt woman was forgiven (her sins) on the act that she passed by a well and saw that a dog was licking the earth (and it appeared that) it would die of thrist. (The woman took pity on it but there was no rope or vessel to draw the water). So, she took off her leather stock and tied to her covering sheet (worn by women over the head and the upper part of the body), and (some how) drew the water from the well by means of it, and gave it to the dog to drink. She was forgiven for this act of hers. Someone asked: "Is there Divine recompense even on giving food and drink to the animals?' 'There is Divine recompense on giving food and drink to every living creature that can feel (the pangs of hunger and thrist),' replied the Prophet ﷺ."Bukhari and Muslim

(٨٧١/٤٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا اَوْ يَزْرَعُ زَرْعًا فَيَاكُلُ مِنْهُ اِنْسَانٌ اَوْطَيْرٌ اَوْبَهِيْمَةٌ اِلَّا كَانَتْ لَهُ صَدَقَةٌ (رواه البخاری و مسلم)

(871/48) It is reported by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said, "If any Muslim plants something or sows seed from which man, bird or beast eats, it counts as a *Sadaqah* for him." (Bukhari and Muslim)

Saving Fellowmen from Annoyance or Inconvenience Gets one to Paradise

(٨٧٢/٤٩) عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ رَجُلٌ بِغُصْنِ شَجَرَةٍ عَلٰى ظَهْرِ طَرِيْقٍ فَقَالَ لَاُنَحِيَنَّ هٰذَا عَنْ طَرِيْقِ الْمُسْلِمِيْنَ لَا يُوْذِيْهِمْ فَاُدْخِلَ الْجَنَّةَ (رواه البخاری و مسلم)

(872/49) It is related by Abu Hurayrah ﷺ that Messenger of Allah ﷺ said: "A bondsman of Allah was going on a path on which there was the branch of a tree (which caused inconvenience to passer-by). The bondsman said to himself: "I

shall cut off the branch and make the path clear so that the servants of Allah had no difficulty.' (He, then, went ahead and cut off the branch), and for this act of his he was sent to Heaven." (Bukhari and Muslim)

Commentary: Some acts appear very ordinary but at certain times, they are performed with a feeling of sincerity and godliness that is most pleasing to Allah. There Compassionate One, then, forgives the sins of the bondsmen who perform them and the decision is taken of their entry into Heaven. The incidents related in the two foregoing narratives belong to the same class of deeds.

When Does Charity Fetch Greater Reward?

(٨٧٣/٥٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ رَجُلٌ يَّا رَسُوْلَ اللّٰهِ اَىُّ الصَّدَقَةِ اَعْظَمُ اَجْرًا قَالَ اَنْ تَصَدَّقَ وَاَنْتَ صَحِيْحٌ شَحِيْحٌ تَخْشَى الْفَقْرَ وَتَامُلُ الْغِنٰى وَلَا تُمْهِلُ حَتّٰى اِذَا بَلَغَتِ الْحُلْقُوْمَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ

(رواه البخارى و مسلم)

(873/50) Abu Hurayrah ﷺ narrates that a person asked "Messenger of Allah ﷺ! What charity brings in greater reward?" The Prophet ﷺ replied: "The position of greater reward is that you practise charity when you are in good health and the love for whealth and eagerness to store it up is powerful within you, and in the circumstances that (by spending in the way of God) there is the fear of peverty for you and the desire to be rich is trong in your heart. (To spend one's wealth, in these conditions, for the propitiation of Allah is a proof of true devotion). And let it not be that you keep on procastinating till the hour of death arrives and life gets drawn to the throat, and, then, you begin to give instructions about your wealth that so much of it should be given to so-and-so and so much to so-and-so when, now, in any case, it will pass from your hands to the hands of so-and-so (i.e., the , descendants)."

(Bukhari and Muslim)

Commentary: A common weakness with the people is that they are stingy in spending for the sake of Allah as long as they are strong and healthy and death is not staring them in the face. The Devil sows the fear in their hearts that if they gave away in the path of Alah their wealth would decrease and they would become poor.

Hence, they prefer to remain tight-fisted. But when death begins to knck at the door, they think of charity. The Prophet ﷺ in the above saying, has disapproved of this attitude. In the sight of Allah that charity is commendable and worthy of acceptance which is practised when a person is young and in good health and his own future lies ahead of him. He has problems to tackle and responsibilities to shoulder and yet spends freely in the path of Allah, believing whole-heartedly in His Word.

To Spend On One's Dependents Too, is Charity

Everyone spends, according to his means, on the needs of his family but he does not derive the spiritual pleasure from it which is experienced by the devout bodnsmen of Allah on showing generosity to the poor and the destitute for people, generally, do not regard the spending on their dependents an act of virtue but a liability or a matter of natural impulsion. The sacred Prophet ﷺ has, however, taught that one should spend on one's own wife and children and other kinsmen, too, with the intention of seeking the countenance of Allah and earning the reward of the Hereafter. In that case, the money spent on the one's depentdents will, also, get deposited, like charity, in the Bank of Hereafter, and, there will be a greater premium on it than on spending on others. This precept of the Prophet ﷺ opens a great avenue of viture and good-doing to us. Whatever we spend now, within proper limits of course, on the needs and welfare of our family will be a kind of charity and deed of moral goodness provided that it is done with the right intnention.

(٥١/٨٧٤) عَنْ اَبِىْ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلٰى اَهْلِهٖ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهٗ صَدَقَةً

(رواه البخارى و مسلم)

(874/51) It is related by Abu Mas'ud Ansari ؓ that the Messenger of Allah ﷺ said: "When a believing bondsman spends on his dependents with the object of earning Divine reward, it will be charity on his part (and deserving of recompense in the judgement of Allah)." (Bukhari and Muslim)

(٨٧٥/٥٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ يَارَسُوْلَ اللّٰهِ اَىُّ الصَّدَقَةِ اَفْضَلُ؟ قَالَ جُهْدُ الْمُقِلِّ وَابْدَأْ بِمَنْ تَعُوْلُ (رواہ ابوداؤد)

(875/52) It is related by Abu Hurayrah ﷺ that he asked Messenger of Allah ﷺ "What is the best (form of) Charity?" "Chrity of the highest quality," the Prophet ﷺ explained, "Is what a poor man gives away, for the sake of Allah, out of his hard-earned money; and, first of all, spends on those for whom you are responsible (i.e., wife and children)." (Abu Dawood)

(٨٧٦/٥٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عِنْدِىْ دِيْنَارٌ قَالَ اَنْفِقْهُ عَلٰى نَفْسِكَ قَالَ عِنْدِىْ اٰخَرُ قَالَ اَنْفِقْهُ عَلٰى وَلَدِكَ قَالَ عِنْدِىْ اٰخَرٌ قَالَ اَنْفِقْهُ عَلٰى اَهْلِكَ قَالَ عِنْدِى اٰخَرَ قَالَ اَنْفِقْهُ عَلٰى خَادِمِكَ قَالَ عِنْدِىْ اٰخَرُ قَالَ اَنْتَ اَعْلَمُ...... (رواہ ابوداؤد والنسائی)

(876/53) Abu Hurayrah ﷺ narrated that a person came to Messenger of Allah ﷺ and said: "I have one dinar. (Tell me where and how should I spend it)." The Prophet ﷺ replied: (The best thing is that) you spend it on your own needs." 'I have more for that," said the man. "Then spend it," said the Prophet ﷺ, on the needs of your children." "I have more for that," the man replied." "Then spend it on the needs of your wife," advised the Prophet ﷺ. "I have more for that," was the reply. "then spend it on your slave and attendant,' said the Prophet ﷺ. "I have more for that" he replied. The Prophet ﷺ, remarked: "You know better who among your kinsmen is more in want."

(Abu Dawood and Nasai)

Commentary: Perhaps the Prophet ﷺ had judged from the appearnace of the enquirer that he, himself, was poor yet wanted to spend the one dinar he had in the path of Allah. He, in the Prophet's view, was not aware that what a truthful Believer spent on his own needs or on the needs of his wife, children and slaves (for whose maintenance he was responsible), also, was charity and a means of propitiating the Allah. The Prophet ﷺ, hence, gave him the advice in that order. The general commandment, too, is that a man should, first fulfil the obligations for which he is personally accountable and, then, go forward.

For the chosen bondsmen of Allah, however, who have attained the station of complete trust in Allah and whose depndents, also, have received an ample share of this supernal whealth it is fitting that they starved themsleves and gave away whatever food there was in the house of the needy. This, indeed, was the practice of the Holy Prophet ﷺ and his celebrated Companions ؓ.

Superiority of Spending on Kinsmen

(٨٧٧/٥٤) عَنْ سُلَيْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
اَلصَّدَقَةُ عَلَى الْمِسْكِيْنِ صَدَقَةٌ وَهِيَ عَلٰى ذِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ
(رواه احمد والترمذی والنسائی وابن ماجه والدارمی)

(877/54) It is related by Sulayman bin 'Aamir ؓ that the Messenger of Allah ﷺ said: "To spend on an unknown needy person, for the sake of God, is simple charity while to spend, for the sake of Allah, on a (needy) near kinsman has two aspects and there are two kinds of reward on it. It is charity as well as showing kindness to relatives (which, in tiself, is a virtue of great value)." (Musnad Ahmad, Tirmizi, Nasai Ibn Majah and Daarami)

(٨٧٨/٥٥) عَنْ زَيْنَبَ اِمْرَاَةِ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقْنَ يَامَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ قَالَتْ فَرَجَعْتُ اِلٰى
عَبْدِاللّٰهِ فَقُلْتُ اِنَّكَ رَجُلٌ خَفِيْفُ ذَاتِ الْيَدِ وَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ قَدْ اَمَرَنَا بِالصَّدَقَةِ فَأْتِهٖ فَاسْئَلْهُ فَاِنْ كَانَ ذَالِكَ يُجْزِئُ عَنِّيْ وَاِلَّا
صَرَفْتُهَا اِلٰى غَيْرِكُمْ قَالَتْ فَقَالَ لِيْ عَبْدُاللّٰهِ بَلْ اِئْتِيْهِ اَنْتِ قَالَتْ فَانْطَلَقْتُ فَاِذَا
اِمْرَاءَةٌ مِنَ الْاَنْصَارِ بِبَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَاجَتِيْ حَاجَتُهَا
قَالَتْ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ فَقَالَتْ
فَخَرَجَ عَلَيْنَا بِلَالٌ فَقُلْنَا لَهٗ اِئْتِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبِرْهُ اَنَّ
اِمْرَاَتَيْنِ بِالْبَابِ تَسْاَلَانِكَ اَتُجْزِئُ الصَّدَقَةُ عَنْهُمَا عَلٰى اَزْوَاجِهِمَا وَعَلٰى اَيْتَامٍ
فِيْ حُجُوْرِهِمَا وَلَا تُخْبِرْهُ مَنْ نَحْنُ قَالَتْ فَدَخَلَ بِلَالٌ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَاَلَهٗ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ هُمَا قَالَ
اِمْرَاَةٌ مِنَ الْاَنْصَارِ وَزَيْنَبُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الزَّيَانِبِ

قَالَ اِمْرَأَةُ عَبْدِاللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ لَهُمَا اَجْرَانِ اَجْرُالْقَرَابَةِ وَاَجْرُالصَّدَقَةِ (رواه البخارى ومسلم)

(877/55) It is related by Zaynab رضى الله عنها, wife of Abdullah bin Mas'ud ﷺ, that the Messenger of Allah ﷺ (in a sermon meant, particualrly, for women) said: "O woman! Send in the way of God even if you have to give out of your ornaments." (Zaynab goes on to relate) "when I heard it from the Messenger of Allah ﷺ, I came to my husband Abdullah bin Mas'ud ﷺ, and said to him: "The Messenger of Allah ﷺ has exhorted us specailly to observe charity, (and I am desirous of attaining the good fortune of sepending for the sake of Allah from what I have), and, you, also, are poor. Now go and enquire from the Prophet ﷺ (whether I will be absolved of the duty of observing charity if I gave it to you). In case it is correct, I will give (of my wealth) to you or else I will spend it on other needy and indigent people." She relates "Abdullah bin Mas'ud ﷺ asked me enquire from the Prophet ﷺ myself. So, I, went to him, and, on reaching there, saw that an Ansar woman was standing at his door and her need, too, was the same as mine (i.e., she too, had come to make a similar enquiry). Meanwhile, (the Prophet's ﷺ special attendant and *Muazzin*) Bilal ﷺ came out and we (both) said to him, 'Please inform the Prophet ﷺ that two women are waiting at his door and they want to know from him will the duty of charity be fulfilled if they spent (their wealth) on their needy husbands and the orphans that were being borught up in their arms. But do not tell the Prophet ﷺ who we are." Bilal ﷺ, then, went to the Prophet ﷺ and enquired from him on their behalf. 'Who the two women are?' Asked the Prophet ﷺ. Bilal replied, 'One of them is an Ansar woman and the other is Zaynab.' 'Which Zaynab?' the Prophet ﷺ enquired. 'The wife of Abdullah bin Mas'ud ﷺ, said Bilal ﷺ. 'Yes (the obligation of charity will be fulfilled, the Prophet ﷺ oberved. "What is more, they will get a double reward: one on charity and the other on showing kindness to kinsmen." (Bukhari and Muslim)

(٨٧٩/٥٦) عَنْ اَنَسٍ قَالَ كَانَ اَبُوْطَلْحَةَ اَكْثَرَ الْاَنْصَارِ بِالْمَدِيْنَةِ مَالًا مِنْ نَخْلٍ وَكَانَ اَحَبَّ اَمْوَالِهِ اِلَيْهِ بَيْرُ حَاءَ وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ وَكَانَ رَسُوْلُ اللّٰهِ

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيْهَا طَيِّبٍ قَالَ اَنَسٌ فَلَمَّا نَزَلَتْ هٰذِهِ الْاٰيَةُ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ قَامَ اَبُوْطَلْحَةَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَارَسُوْلَ اللّٰهِ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ لَنْ تَنَالُو الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ وَاِنَّ اَحَبَّ مَالِيْ اِلَيَّ بَيْرُحَاءَ وَاِنَّهَا صَدَقَةٌ لِلّٰهِ تَعَالٰى اَرْجُوْ بِرَّهَا وَذُخْرَهَا عِنْدَاللّٰهِ فَضَعْهَا يَا رَسُوْلَ اللّٰهِ حَيْثُ اَدَاكَ اللّٰهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَخٍ بَخٍ ذَالِكَ مَالٌ رَابِحٌ وَقَدْ سَمِعْتُ مَاقُلْتَ وَاِنِّيْ اَرٰى اَنْ تَجْعَلَهَا فِي الْاَقْرَبِيْنَ فَقَالَ اَبُوْطَلْحَةَ اَفْعَلُ يَا رَسُوْلَ اللّٰهِ فَقَسَمَهَا اَبُوْطَلْحَةَ فِي اَقَارِبِهٖ وَبَنِيْ عَمِّهٖ . (رواه البخاری ومسلم)

(879/56) Sayyidina Anas ﷺ related to us "as far as orchards of dates were concerned, Abu Talha ﷺ was the wealtheist among the Ansars of Madina, and out of all his orchards and (other property), the most beloved was *Bairuha'a*[1] which was situated in front of the Prophet's ﷺ Mosque and the Prophet ﷺ often used to go to it and drink its pleasent water." Anas ﷺ added that "when the verse of the Qur'an was revealed:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ (آل عمران ٣:٩٢)

> You will not attain unto piety until you spend of that which you love. (Aal-e-Imran 3:92)

Abu Talha ﷺ went to the Prophet ﷺ and said that 'Allah's command is that you wil not attain unto piety until you spend of that which you love and *Bairuha'a* is the most dearly loved of all my property, so I will recieve its reward in the Hereafter and it will be a provision for me. So, decide about it as Allah may put in your mind (i.e., spend it where it seems most appropriate to you)." The Prophet ﷺ observed, 'Well done! It is a most useful property. I have heard what you said (and understood your intention). I think it will be proper for you to distribute it to your needy near kinsmen." Abu Talha ﷺ replied, 'O Messenger of Allah ﷺ! I shall do so.' He, then shared out the grove among his near relatives and first cousins."

(Bukhari and Muslim)

Commentary: In some other versions of the same Tradition it is stated in detail that Abu Talha ﷺ had distributed the orchard,

1. It was the name of Abu Talha's رضی اللہ عنہ most valuable orchard.

according to the Prophet's ﷺ directive, among the following of his close relatives: Ubayy bin Ka'ab, Hassan bin Thabit, Shaddad bin Aus and Nabeet bin Jabir ؓ. How valuable the orchard was can be imagined from the fact that, later on, Sayyidina Mu'awiya ؓ purchased only Hassan bin Thabit's share for one lakh *dirhams.*

Note: Since a man mostly lives in close association with his relatives and has to deal with them often and in various ways, misunderstandings and quarrels, too, generally, arise among people belonging to the same family which not only make life a curse but also spoils the future existence. If the Prophet's ﷺ advice given above is acted upon and people come to regard the spending of wealth of kinsmen, an act of moral goodness and means to seeking the good pleasure of Allah, they can save themselves from much anxiety and distress in this world as well as the next.

Charity on Behalf of Deceased

Charity means to do good to the bondsmen of the Lord with the intention of propitiating Him and in the hope that, in return, one will attain His favour. It, undoubtedly, is a most effective way of earning the mercy and benevolence of Allah. The Prophet ﷺ has, further, taught, that just as a man can expect Divine reward and recompense by giving alms, on behalf of himself, so, also, will Allah reward and recompense a dead person if alms are given on his behalf by anyone. Thus, apart from supplication for forgivenss, another wa, serve those who aredead and to do a favour to them is to cause the Divine reward to be carried or conveyed to them by giving alms and performing other virtuous deeds in their name.

(٨٨٠/٥٧) عَنْ عَائِشَةَ قَالَتْ اِنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اُمِّيْ اُفْتُتِلَتْ نَفْسُهَا وَاَظُنُّهَا لَوْتَكَلَّمَتْ تَصَدَّقَتْ فَهَلْ لَهَا اَجْرٌ اِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ نَعَمْ.......... (رواه البخارى و مسلم)

(880/57) It is related by Sayyidah Ayshah رضى الله عنها that a person came to the Prophet ﷺ and said, 'My mother passed away suddenly and I have a feeling that had she been able to speak at the time of her death, she would, certainly, have given away something in charity. So, if I give alms now on her behalf,

will the reward on it reach her?" "Yes," replied the Prophet ﷺ. It will reach her." (Bukhari and Muslim)

(٨٨١/٥٨) عَنْ اِبْنِ عَبَّاسٍ اَنَّ سَعْدَ بْنَ عُبَادَةَ تُوُفِّيَتْ اُمُّهُ وَهُوَ غَائِبٌ عَنْهَا فَقَالَ يَارَسُوْلَ اللّٰهِ اِنَّ اُمِّيْ تُوُفِّيَتْ وَاَنَا غَائِبٌ عَنْهَا اَيَنْفَعُهَا شَيْئٌ اِنْ تَصَدَّقْتُ بِهِ عَنْهَا قَالَ نَعَمْ قَالَ فَاِنِّيْ اُشْهِدُكَ اَنَّ حَائِطِيَ الْمِخْرَافَ صَدَقَةٌ عَلَيْهَا

(رواه البخاری)

(881/58) Abudllah bin Abbas ﷺ narrated that the mother of Sa'd bin Ubadah ﷺ died at a time when he was not present. (He had gone on a military expedition with the Prophet ﷺ). On his return, he said to the Prophet ﷺ that "my mother died during my absence. If I, now, give alms on her behalf, will it be beneficial to her (i.e., will the Divine recompense on it reach her)." The Prophet ﷺ replied, "Yes, it will reach her." "Then I make you a witness," said Sa'd bin Ubadah ﷺ, "that I give away my orchard called *Mekhraf* as charity in the name of my deceased mother." (Bukhari)

(٨٨٢/٥٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ اَبِيْ مَاتَ وَتَرَكَ مَالًا وَّلَمْ يُوْصِ فَهَلْ يُكَفِّرُ عَنْهُ اِنْ تَصَدَّقْتُ عَنْهُ؟ قَالَ نَعَمْ.......... (رواه ابن جریر فی تهذیب الآثار)

(882/59) It is related on the authority of Abu Hurayrah ﷺ that a person came to the Prophet ﷺ and said: "My father has died and he had left behid some property and made no will (regarding charity etc). So, if I give (something) in charity on hisbehalf, will it be an atonemnet for him and a source of forgivieness and deliverance? "Yes", replied the Prophet ﷺ. "(Such is the confident expectation from the Lord)." (Ibn Jareer)

(٨٨٣/٦٠) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ الْعَاصَ بْنَ وَائِلٍ نَذَرَ فِي الْجَاهِلِيَّةِ اَنْ يَّنْحَرَمِائَةَ بُدْنَةً وَاَنَّ هِشَّامَ بْنَ الْعَاصِ نَحَرَ حِصَّتَهُ خَمْسِيْنَ وَاَنَّ عَمْرًوا سَأَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَالِكَ فَقَالَ اَمَّا اَبُوْكَ لَوْ اَقَرَّ بِالتَّوْحِيْدِ فَصُمْتَ وَتَصَدَّقْتَ عَنْهُ نَفَعَهُ ذَالِكَ.......... (رواه احمد)

(883/60) It is related by Abdullah bin 'Amr bin al-'Aas ﷺ that

his grand father, al-Aas bin Waail, had vowed to offer a sacrifice of one hundred camels, during the days of Ignorance, (which he could not fulfil). So, one of his sons, Hisham bin al-Aas, sacrificed 50 camels in fulfilement of his father's vow while the other son, 'Amr bin al-Aas, (who, fortunately, had embraced Islam), sought the Prophet's advice. The Prophet ﷺ said that "had your father accepted the Faith and, then, you had observed fasting and charity on his behalf, it would have been beneficial to him (and the reward on it would have reached him. But since he died in the state of apostacy and Polytheism, none of your deeds can do any good to him now)." (Musnad Ahmad)

Commentary: It is distinctly stated in these and many other Traditions that if a virtuous deed like charity and almsgiving is performed on behalf of a deceased person and the reward on it is gifted to him, it will do good to him and he will recieve the Divine recompense. In other words, as one can, in this world, be of help to a person by spending his money on him and he can profit from it, in the same way if a believingman wants to do a favour and be of service to his deceased father or any other Muslim by giving alms in his name, he is free to do so. The door for it is open from the side of Allah.

We can, thus, serve our parents and other relatives and friends and benefactors even after their death and send presnets to them.

Some people of our time who do not believe in *Hadith* as part of *Shari'ah* do not agree with this view.

قال الله تعالیٰ

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْآ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ O
(البقرہ ۲:۱۸۳)

SIGNIFICANCE OF FASTING

Allah has made man a combination of body and soul, of animality and spirituality. In his nature are present all the physical and carnal propensities that are peculiar to animals yet there, also, dwells within him the luminous element of spirituality which is the characteristic quality of the supernal beings of Celestial World, the angels. The success and salvation of man depends upon the subordination of the animal part of his nature to the heavenly part and the keeping of his sensual instincts and desires within proper limits. Such a thing can be possible only when the corporeal aspect of the human personality renders habitual obedience to the celestial aspect instead of pulling against it. The main aim of Fasting is to make the carnel urges and inclinations subservient to the Divine commandments and spiritual ideals, and since it, is also, the chief end and object of Messengership and the *Shari'ah* Fasting was prescribed in all the earlier Canonic Laws as well. While giving the command of Fasting to the Muslims the Qur'an declares:

يَآأَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ.
(البقره. ٢:١٨٣)

O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil). (al-Baqarah 2:183)

Be that as it may, as Fasting is most efficacious for the disciplining of the self and a special means to the promotion of strength and ability to subordinate the carnel appeites to the Divine injunctions and spiritual values, it had, also been enjoined upon all the former religious communities though there was some difference in the duration etc., of the fasts in view of their individual needs nd circumstances. For the last *Ummah*, i.e., the Muslims, Fasting for a month in the year and from dawn to sunset

has been prescribed which, definitely, is the most appropriate, moderate and reasonable arragnement with reference to the aforementioned objects in the Current Age. The aim of moral and spiritual disciplining and inclucation of the virtue of self-restraint could not be realised had it been less than that. If, on the other hand, the time and duration of Fasting were longer, as for example food and drink were permitted only at the break of day or fasting was ordered for two or three months in succession in a year, it would have been unendurable for most of the people, and, also, injurious to health.

Again, Allah has prescribed Fasting in the month in which the Qur'an was revealed and in which there, also, has been concealed *Lailatul Qadr* (Night of Power) which is better than a thounsand months in spiritual worth and blessedness. No other month could, obviously, be more suited for it. In this month, apart from Fasting during the day, an extraordinary institution of worship has, also, been established which is functioning in the *Ummah* in the form of *Taraweeh*[1] the joining together of the fasts of the day and *Taraweeh* in the night has resulted in an increase in the effulgence of the month of Ramadan which is felt by everyone in proportion to his inner awareness and perception.

Virtues of *Ramadan*

(١/٨٨٤) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا دَخَلَ رَمَضَانُ فُتِحَتْ اَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ اَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّیَاطِیْنُ وَفِیْ رِوَایَةٍ اَبْوَابُ الرَّحْمَةِ:.......... (رواه البخاری و مسلم)

(884/1) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When the month of Ramadan[2] comes, the Gates of Heaven are thrown open, and the Gates of Hell are shut, and the devils are put behind the bars." (In another report, the "Gates of Mercy" are mentioned in place of the "Gates of Heaven."

(Bukhari and Muslim)

Commentary: Commenting on this Tradition, Shah Waliullah رحمة الله عليه remarks that as the devout bondsmen apply themselves

1. Denoting extra prayers offered by Muslims in Ramadan in the night.
2. The name of the ninth Islamic month during which the Muslims are required to observe fasting from the morning dawn till the setting of the sun.

to worship and good-doing during the month of *Ramadan* and spend their days in God-remembrance and recitation of the Qur'an while Fasting, and a major part of their nights in *Taraweeh* and *Tahajjud*, supplication and repentance, under the influnece of their high spiritually and devotional exertions the hearts of the common Muslims, too, become more inclined towards prayer and piety and they, on the whole, succeed in abstaining from good many sins. Owing to the generations of the atmosphere worship and virtue in the Islamic circles, people who are not wholly disregardful of transcedental truths develop a fondness for things that are pleasing to Allah and an aversion for acts that are repugnant to Him. Moreover, in this blessed month the recompense on even smaller acts of moral goodness is made much greater by God than on other days. In consequence of all this, the gates of Paradise are opened and of Hell are closed for such people and the devils are not left free to tempt and mislead them.

It would be clear that all the three things the throwing open of the gates of Heaven, the shutting up of the gates of Hell and binding of the devils in chains are in respect only of the bondsmen who feel disposed towards good-doing in the month of *Ramadan,* and out of the keenness to partake of its blessings engage themselves enthusiastically in worship and other religious duties. As for the apostates, the negligent and the heedless who care little for Divine injunctions and produce no charge in their daily lives at the advent of Ramadan, these tidings do not apply to them. When they have opted out, of their own accord, for the path of error and omission willingly to following Satan and doing his bidding there is nothing for them except disappointement with God as well.

(٨٨٥/٢) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم اِذَا كَانَ اَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِيْنُ وَمَرَدَةُ الْجِنِّ وَغُلِّقَتْ اَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِحَتْ اَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادِی مُنَادٍ يَا بَاغِیَ الْخَيْرِ اَقْبِلْ وَيَا بَاغِیَ الشَّرِّ اَقْصِرْ وَلِلّٰهِ عُتَقَاءُ مِنَ النَّارِ وَذَالِکَ كُلَّ لَيْلَةٍ (رواه الترمذی و ابن ماجه)

(885/2) It is related by Abu Hurayrah ﷺ that the Messenger of

Allah ﷺ said: "When the first night of the month of *Ramadan* (comes), the devils and the defiant jinn are bound in chains, and all the Gates of Hell are closed and none of them remains open, and all the Gates of Heaven are thrown open and none of them remains closed, and the heavenly herald announces, 'O seeker of goodness and virtue! Halt, and do not come forward, ' and a large number of (sinning) bondsmen are released from Hell at the Command of Allah (i.e., decision of forgiveness and deliverance is taken for them), and all this takes place on every night of Ramadan." (Tirmizi and Ibn Majah)

Commentary: the subject-matter of the first part of the above Tradition is the same as that of the preceding one. As for the announcement by the herald of the unseen world which is mentioned at the end of it, though we do not and cannot hear it, we see the effect and manifestation of it with our own eyes in the present world. In *Ramadan,* the inclination among the Believers towards good and virtuous deeds, generally, grows stronger to the extent that many heedless and non-conforming Muslims, also ,somewhat change their way. This, we believe, is result and outcome of the Divine herald's proclamation.

(٨٨٦/٣) عَنْ اِبْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ اَجْوَدَ مَا يَكُوْنَ فِيْ رَمَضَانَ كَانَ جِبْرَئِيْلُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِيْ رَمَضَانَ يَعْرِضُ عَلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ فَاِذَا لَقِيَهُ جِبْرَئِيْلُ كَانَ اَجْوَدَ بِالْخَيْرِ مِنَ الرِّيْحِ الْمُرْسَلَةِ.......... (رواه البخارى ومسلم)

(886/3) Abdullah bin Abbas ﷺ narrates that the Messenger of Allah ﷺ was superior to all the men in generosity and the doing of good to the people in general, but in the month of Ramadan his benevolence knew no bounds. In *Ramadan, Jibril* ﷺ came to him every night and the Prophet ﷺ recited the Qur'an to him. During those days the Prophet ﷺ appeared to be faster than the wind in generosity and benevolence." (Bukhari and Muslim)

Commentary: It shows that *Ramadan* was the spring season of the year for the Prophet ﷺ and a special period of joy and of growth in the attributes of compassion and love for mankind.

A Sermon of the Prophet ﷺ At The Arrival of *Ramadan*

(٨٨٧/٤) عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰخِرِ يَوْمٍ مِّنْ شَعْبَانَ فَقَالَ يَااَيُّهَا النَّاسُ قَدْ اَظَلَّكُمْ شَهْرٌ عَظِيْمٌ شَهْرٌ مُبَارَكٌ شَهْرٌ فِيْهِ لَيْلَةٌ خَيْرٌ مِنْ اَلْفِ شَهْرٍ جَعَلَ اللّٰهُ صِيَامَهُ فَرِيْضَةً وَقِيَامَ لَيْلِهٖ تَطَوُّعًا مَنْ تَقَرَّبَ فِيْهِ بِخَصْلَةٍ مِنَ الْخَيْرِ كَانَ كَمَنْ اَدّٰى فَرِيْضَةً فِيْمَا سِوَاهُ وَمَنْ اَدّٰى فَرِيْضَةً فِيْهِ كَانَ كَمَنْ اَدّٰى سَبْعِيْنَ فَرِيْضَةً فِيْمَا سِوَاهُ وَهُوَ شَهْرُ الصَّبْرُ وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ وَشَهْرُ الْمَوَاسَاةِ وَشَهْرٌ يُزَادُ فِيْهِ رِزْقُ الْمُؤْمِنِ مَنْ فَطَّرَ فِيْهِ صَائِمًا كَانَ لَهُ مَغْفِرَةٌ لِذُنُوْبِهٖ وَعِتْقُ رَقَبَتِهٖ مِنَ النَّارِ وَكَانَ لَهُ مِثْلُ اَجْرِهٖ مِنْ غَيْرِ اَنْ يُنْتَقَصَ مِنْ اَجْرِهٖ شَيْئٌ قُلْنَا يَا رَسُوْلَ اللّٰهِ لَيْسَ كُلُّنَا يَجِدُ مَا يُفَطِّرُ بِهِ الصَّائِمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْطِى اللّٰهُ هٰذَا الثَّوَابَ مَنْ فَطَّرَ صَائِمًا عَلٰى مَذْقَةِ لَبَنٍ اَوْشَرْبَةٍ مِنْ مَاءٍ وَمَنْ اَشْبَعَ صَائِمًا سَقَاهُ اللّٰهُ مِنْ حَوْضِىْ شَرْبَةً لَا يَظْمَأُ حَتّٰى يَدْخُلَ الْجَنَّةَ وَهُوَ شَهْرٌ اَوَّلُهُ رَحْمَةٌ وَ اَوْسَطُهُ مَغْفِرَةٌ وَ اٰخِرُهُ عِتْقٌ مِّنَ النَّارِ وَمَنْ خَفَّفَ عَنْ مَمْلُوْكِهٖ فِيْهِ غَفَرَاللّٰهُ لَهُ وَاَعْتَقَهُ مِنَ النَّارِ

(رواه البيهقى فى شعب الايمان)

(887/4) Salman Farsi ﷺ related to us "The Messenger of Allah ﷺ delivered a sermon on the last day of the month of *Sha'ban*[1]. He said: "O people! A blessed month is casting its shadow on you: a night of this blessed month (the Night of Power) is better than a thousand months; God has prescribed the fasts of this month and ordered as supererogatory worship the standing up in His presence (i.e., the offering up of *Taraweeh Salah*) during its nights (on which there is a great reward). Whoever will offer, in it, a non-obligatory (i.e., *Sunnah* or *Nafl*) prayer with the object of seeking the countenance of Allah, will get a reward identical in value of the reward of a Fard (i.e., obligatory) prayer on the other days of the year, and the reward on the observance of an obligatory duty, in it, is equal in value to the fulfilment of seventy obligatory duties in the other days of the year. It is the month of patient perseverance and the reward on patient persevance is Paradise, and it is the month of kindness and

[1] The eighth month of the Islamic year,just preceding Ramadan which is the ninth

compassion. It is the month in which the sustennance of the faithful bondsman is ncreased. Whoever will get invite a person who is fasting to break the fast with him will the same reward as the one who was fasting and there will be no reduction in his reward either." It was enquired from the Prophet ﷺ 'Everyone of us does not have the means to ask (people) to break the fast with him. (So, will he remain deprived of the great reward?') The Prophet ﷺ replied, 'God will give the reward to him (also) who will have a person who is fasting break the fast with a little milk or even a draught of water.' (Continuing the Prophet observed): 'And whoever will feed a fasting person with a full meal (at the time of breaking the fast, God will satiate him in such a manner from my Pond (i.e., *Kausar*) that, after it, he will not feel thristy until he has reached Heaven. (After it, the Prophet ﷺ said) : The first part of this blessed month is Mercy, the second part is Forgiveness, and the last part is Freedom from the Fire of Hell." (After it, the Prophet ﷺ said) : 'Whoever will make a reduction in the work of his slave or servant, Allah will forgive him and grant him freedom from Hell.' (Baihaqi)

Commentary: The purport of the above Tradition is clear. Yet we will offer a few comments on some of the points here.

(i) The first and the greatest virtue of the month of *Ramadan* is that there occurs during it a night which is better than not a thousand nights but thousand months. It has, also, been mentioned in surah *Al-Qadr* of the Qur'an. In fact, the whole of the surah deals with the auspicousness of splendour of this night which should be enough to appreciate its worth and importance.

Approximately, one thousand months contain thirty thousand nights. The superiority of the Night of Power to a thousand months should, therefore, be taken to mean that the devotees who are keenly desirous to earn the good Graces of the Lord and His propinquity can make as much progress in one night as is thousand of the nights.

Just as in the material world we see that by a jet-propelled aeroplane one can, now-a-days, cover as much distance in a day, or even an hour ,as was done in a hundred years in the past, the rate of advance of the earnest seekers of the countenance of the Lord, too, is increased so greatly in the Night of Power that they can attain in

it what is normlly possible in hundred of months.

The Prophet's ﷺ remark that if a person will seek the propitiation of God, in the month of *Ramadan,* by performing a supererogatory act, it will be treated as equal in recompense to the fulfilment of an obligatory duty in the other days of the year and if he will fulfil an obligtory duty during it, it will be treated as equal in recompense to the fulfilment of seventy obligatory duties during the rest of the year should be seen in the same light. Thus, while the superiority of the Night of Power is peculiar to a particular night of *Ramadan,* the fetching of seventy times of reward by a virtuous act is the characteristic attribute of every day and night of the blessed month.

(ii) *Ramadan* has been described in the sermon quoted above as the month of fortitude and compassion. In the Islamic usage 'fortitude' signifies the supperssion of sensual desiers and urges and endurance of painful and unpleasant things for the sake of earning the good pleasure of God. This is what Fasting stands for, from the beginning to the end. In the same way, while fasting the bondsman has an experience of the rigours of starvation, and from it, he can learn to feel for and sympathise with those who are forced by their circumstances to go hungry.

(iii) It also tells that, in this month, the provision of the truthful bondsmen is augmented. the experience of every fasting Believer is that he gets more and better to eat and drink during *Ramadan* than in the other eleven months of the year. In whatever way or through whatever course this increase may take place in this world of cause and effect, its by the Command of Allah in any case.

(iv) At the end of the sermon it is said that the first part of the month of *Ramadan* is Mercy, the second is Frogiveness and the third is the period of Freedom from the Fire of Hell.

The most stisfactory explanation of it, in our view, is that there can be three kinds of bondsmen who avail themselves of the boon and blessings of *Ramadan.* Firstly, the pious souls who habitually take care to commit a sin, and if they ever fall into error, they immediately make amends for it through sincere repentance. On these bondsmen the Mercy of the Lord begins to descend from the very first night of *Ramadan.* Secondly, those who are not so pure

in heart but are not altogether bereft of the fear of God as well. When such bondsmen improve their state and make themselves deserving of Mercy and Forgiveness though fasting, repentance and other virtuous acts during the first part of *Ramadan,* the decision for their forgiveness is taken in the second part of the month. Thridly those who have been unjust and made themselves wholly worhty of Hell through their transgression and misconduct. When even they atone somewhat for their sinfulenss through fasting and repentance long with the common Mulims during the first and second parts of *Ramadan,* God decides upon their freedom from Hell during the last one-third of the month when the Divine benevolence is at its peak.

Worth and Recompense

(٨٨٨/٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلِ ابْنِ اٰدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا اِلٰى سَبْعِمَائَةِ ضِعْفٍ قَالَ اللّٰهُ تَعَالٰى اِلَّاالصَّوْمُ فَاِنَّهٗ لِىْ وَاَنَا اَجْزِىْ بِهٖ يَدَعُ شَهْوَتَهٗ وَطَعَامَهٗ مِنْ اَجَلِىْ لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهٖ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهٖ وَلَخَلُوْفُ فَمِ الصَّائِمِ اَطْيَبُ عِنْدَاللّٰهِ مِنْ رِيْحِ الْمِسْكِ وَالصِّيَامُ جُنَّةٌ وَاِذَا كَانَ يَوْمُ صَوْمِ اَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَاِنْ سَابَّهٗ اَحَدٌ اَوْ قَاتَلَهٗ فَلْيَقُلْ اِنِّىْ امْرَاءٌ صَائِمٌ (رواه البخارى و مسلم)

(888/5) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The reward on every virtuous deed is increased from ten to seven hundred times (i.e., the general principle of Divine recompense on all the good deeds of the Muslims is that on every good deed of theirs the reward will, at least, be ten times as compred to the earlier communities, and, sometimes, even more, so much so that some chosen bondsmen will recieve seven hundred times of reward of their virtuous acts), but the standing Command of Allah (about Fasting) is that the fast is an exception. It is a special gift of the bondsman for Me and I shall reward him directly for it(as I please). The bondsman forgoes food and drink solely for My sake. (I shall, therefore, recompense him for the sacrifice according to My pleasure).

"There ae two moments of special joy for the man who fasts. One is when he breaks the fast, and this he experiences in his

earthly existence, and the other will be in the Hereafter when he will be presented before the Lord; and I swear that the bad odour emanating from the mouth of a person who is fasting (which is, generally, due to an empty stomach) is more pleasant in the juegement of God than the sweet smell of musk; and fast is a shield (for protection, in this world, agaisnt the assaults of the Devil, and, in the Hereafter, against the Fire of Hell; and when anyone of you keeps a fast, he must not utter indecent word nor engage in a noisy scene, and were anyone to quarrel with him and call him names he should simply say 'I am keeping fast." (Bukhari and Muslim)

Commentary: The exhortation at the end of the Tradition about abstaining from falsehood and backbiting and wrangling and uttering a foul or profane word makes it clear that the exclusive blessings of Fasting are only for those who, in addition to shunning food and drink and staying away from sexual gratification, avoid all dirty and undeisrable things. In another Tradition, which will follow soon, it is stated that Allah has no need for him to do hunger and thrist who fasts but does not refrain from evil-doing

(٨٨٩/٦) عَنْ سِهْلِ بْنِ سَعْدٍ قَالَ اِنَّ فِى الْجَنَّةِ بَابًا يُّقَالُ لَهُ الرَّيَّانَ يَدْخُلُ مِنْهُ الصَّائِمُوْنَ يَوْمَ الْقِيٰمَةِ لَا يَدْخُلُ مِنْهُ اَحَدٌ غَيْرُهُمْ يُقَالُ اَيْنَ الصَّائِمُوْنَ؟ فَيَقُوْمُوْنَ لَا يَدْخُلُ مِنْهُ اَحَدٌ غَيْرُهُمْ فَاِذَا دَخَلُوْا اُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ اَحَدٌ

(رواه البخارى و مسلم)

(889/6) It is related on the authority of Sahl bin Sa'd ﷺ that the Prophet ﷺ said: "There is a special Gate of Pradise which is known as *Rayyan* (and) only those who observe Fasting will be allowed to enter through it on the Day of Resurrection. On that Day it will be called aloud, 'Where are the bondsmen who used to fast for the sake of Allah and endure the pangs of hunger ad thrist?' Such of the bondsmen will respond to the call and save them no one will be permitted to enter by this Gate. When they have entered Paradise through this Gate, it will be shut, (and), no one else will be able to enter by it." (Bukhari and Muslim)

Commentary: Thirst is the most severe hardship one has to bear during a fast and the greatest sacrifice a man who is Fasting makes is that he remains thristy. Complete satisfaction of thrist should, as

such, form the most prominent part of the reward on Fasting. Hence, the distinguishing quality of the gate that has been set apart for the entry of those who fast is satiety. *Rayyan*, literally, mens satiation.

(٨٩٠/٧) عَنْ اَبِىْ اُمَامَةَ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ مُرْنِىْ بِاَمْرٍ يَنْفَعُنِىَ اللّٰهُ بِهٖ قَالَ عَلَيْكَ بِالصَّوْمِ فَاِنَّهٗ لَا مِثْلَ لَهٗ............ (رواه النسائى)

(890/7) Abu Umamah ؓ narrated I said to the Prophet ﷺ, "Please command me to perform an act from which God may give me profit." 'Keep fast,' replied the Prophet. 'There is nothing like it." (Nasai)

Commentary: Though it is common to all virtuous deeds like Regular Worship, Fasting, Charity, *Hajj* and service to mankind that these are the means to the propitiation of Allah, they also possess some individual porperties which distinguish them from each other. On that basis it can be said about each of them that it is incomparable; no deed two deeds are alike. For instance where the disciplining of the self is condemed it can be said that nothing can equal Fasting. Thus, the Prophet's ﷺ remark about Fasting that no is like it, perhaps, shows that in Abu Umamah's own circumstances Fasting was most beneficial.

Fasting and Taraweeh

(٨٩١/٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ اِيْمَانًا وَّاِحْتِسَابًا غُفِرَلَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ وَمَنْ قَامَ رَمَضَانَ اِيْمَانًا وَاِحْتِسَابًا غُفِرَلَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ اِيْمَانًا وَّاِحْتِسَابًا غُفِرَلَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ (رواه البخارى و مسلم)

(891/8) It is related on the authority of Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "All the previous sins of the bondsmen will be forgiven who will keep the fasts of *Ramadan* with *Iman* and *Ihtisab* (i.e., with faith in Allah and confident expectation of Divine recompense) and, in the same way, all the previous sins of the bondsman will be forgiven who will offer Nawafil[1] (i.e. *Taraweeh* and *Tahajjud*) in the nights of

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1. Plural of Nafl.

Ramadan with *Iman* and *Ihtisab*; and in the same way, all the previous sins of the bondsman will be forgiven who will offer in *Laylatul Qadr* with *Iman* and *Ihtisab*." (Bukhari and Muslim)

Commentary: The fasts of *Ramadan* and the *Nawafil* of its nights, particualrly *Laylatul-Qadr*, are an unfailing source of the remission of pervious sins provided that the fasts and Nawafil are observed with *"Iman"* and *"Ihtisab"* which are typically religious terms and signify that whenever a good act is performed it should be motivated by no other thought or sentiment than faith in Allah and the Prophet and in their assurance and warnings and in the hope of the Divine reward promised on it. It is through *Iman* and *Ihtisab* that the link is forged between our deeds and the Almighty. The two attributes are the life and soul of our entire conduct, of all our doings. Without them, even what appear to be our greatest acts are hollow from within, and, God forbid, will avail us nothing on the Day of Requital. With *Iman* and *Ihtisab*, on the contrary, a single deed can be so precious in the sight of Allah that sins of many a long year are forgiven by it.

Intercession by Fast and The Qur'an

(٨٩٢/٩) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍوانَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الصِّيَامُ وَالْقُرْاٰنُ يَشْفَعَانِ لِلْعَبْدِ يَقُوْلُ الصِّيَامُ اَىْ رَبِّ اِنِّىْ مَنَعْتُهُ الطَّعَامَ وَالشَّهْوَاتِ بِالنَّهَارِ فَشَفِّعْنِىْ فِيْهِ وَيَقُوْلُ الْقُرْاٰنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِىْ فِيْهِ فَيُشَفَّعَانِ.......... (رواه البيهقى فى شعب الايمان)

(892/9) It is related on the authority of Abdullah bin 'Amr ﷺ that he Prophet ﷺ said: 'The fast and the Qur'an will, both, plead on behalf of the bondsman (who will keep fast in the day nd recite or listen attentively to the recital of the Qur'an in the night, standing in the presence of Allah). The fast will say: 'My Lord! I had held him back from food, drink and sexual satisfaction. Accept my intercesion for him today (and treat him with mercy and forgiveness)." And the Qur'an will say: "I had held him back from taking rest and sleeping in the night. O God! Accept my intercession for him today (and treat him with mercy and forgiveness). The intrcession of both the fast and the Qur'an will be accetped for the bondsman and he will be tre ted

with exceptional kindness." (Baihaqi)

Commentary: How very fortunate are the slaves of Allah for whom there will be such intercession! May Allah include us among them!

Irreparable Loss

(۸۹۳/۱۰) عَنْ اَبِیْ هُرَیْرَہَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ اَفْطَرَ یَوْمًا مِنْ رَمَضَانَ مِنْ غَیْرِ رُخْصَةٍ وَّلَا مَرَضٍ لَّمْ یَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهٖ وَاِنْ صَامَه

(رواه احمد والترمذی و ابوداؤد وابن ماجه والدارمي والبخاری فی ترجمة باب)

(893/10) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: 'Whoever omits even a single fast of *Ramadan* without the legal concession of a journey, or (a valid excuse like that of(illness, amends cannot be made for the thing that is omitted even though he observes fasting throughout the life."

(Musnad Ahmad, Tirmizi, Abu Dawood, Ibn Majah and Daarami)

Commentary: It shows that the loss a person suffers in terms of the blessings of *Ramadan* and the sepcial favours of Allah by leaving out a fast of that month, deliberately and without a cogent reason, cannot be made good even if he keeps supererogatory fasts for the rest of his life. Though the ransom of the omission of a fast is only a fast on some other day, the blessings and the reward one is deprived of by leaving out the fast can never be regained through it.

Abstention From Sin

(۸۹٤/۱۱) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ لَّمْ یَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهٖ فَلَیْسَ لِلّٰهِ حَاجَةٌ اَنْ یَدَعَ طَعَامَهٗ وَشَرَابَهٗ

(رواه البخاری)

(894/11) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: Allah has no need for him to go without food and drink who cannot shun evil and falsehood even during the fast."

(Bukhari)

Commentary: It tells that fasts can find acceptance with Allah only when one protects one's mouth and tongue and other organs

against what is forbidden in addition to abstention from food and drink. God does not, at all, care for the fast of a person who indulges in sinful things while fasting.

The Last *'Ashra* and *Lailatul Qadr*

The month of Ramadan enjoys an intrinsic superiority over all the other months of the year. Likewise, its last *'Ashra* or ten days are superior to the two earleir *'Ashras*, and *Laylatul Qadr* or the Night of Power, genrally falls in it. That is why, the sacred Prophet ﷺ devoted himself more intensively to prayer and other forms of worship during it and urged others, also, to do the same.

(٨٩٥/١٢) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْاَوَاخِرِ مَالَا يَجْتَهِدُ فِيْ غَيْرِهٖ.......... (رواه مسلم)

(895/12) Sayyidah Ayshah رضى الله عنها related to us that the Messenger of Allah ﷺ strove harder and took greater pains to observe prayer (*Salah*) etc., during the last ten days of *Ramadan* than during the other days." (Muslim)

(٨٩٦/١٣) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْعَشْرُ شَدَّ مِيْزَرَهٗ وَاَحْيٰى لَيْلَهٗ وَاَيْقَظَ اَهْلَهٗ.......... (رواه البخارى و مسلم)

(896/13) It is related by Sayyidah Ayshah رضى الله عنها that when the last ten days of *Ramadan* began the Prophet ﷺ would gird up the loins and keep awake in the nights (i.e., he used to spend the whole of the nights in prayer and worship), and, also, wakened the members of his family (so that they, too, could partake of the blessings of the nights of that month)".
(Bukhari and Muslim)

(٨٩٧/١٤) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوِتْرِ مِنَ الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ (رواه البخارى)

(897/14) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said: "Seek the Night of Power in the odd nights of the last ten days of *Ramadan.*" (Bukhari)

Commentary: Generally, *Laylatul Qadr* falls on one of the odd nights of the last ten days of *Ramadan,* i.e., the 21st, 23rd, 25th,

27th and 29th. Had it been indicated precisely about the Night of Power that it was that particular night, people, on the whole, would have specially devoted themselves to prayer and worhsip on it alone. God kept it vague and unidentified by telling, at one place, in he Qur'an that it was revealed in the Night of Power, and, at another, that it was revealed during the month of Ramadan which indirectly suggested that the Night of Power fell during *Ramadan.* The Prophet ﷺ made it more explicit when he said that there was a greater possibility of the Night of Power occuring during the odd nights of the last ten days of *Ramadan.* One should, therefore, take special care to keep vigil during them.

Besides Sayyidah Ayshah رضى الله عنها, Traditions of a like meaning have been related by other Companions ﷺ as well while some Companions believe that the 27th night of *Ramadan* is the Night of Power as the Tradition reproduced below shows.

(٨٩٨/١٥) عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ سَأَلْتُ اُبَىَّ بْنَ كَعْبٍ فَقُلْتُ اِنَّ اَخَاكَ ابْنَ مَسْعُوْدٍ يَّقُوْلُ مَنْ يُّقِمِ الْحَولَ يُصِبْ لَيْلَةَ الْقَدْرِ فَقَالَ رَحِمَهُ اللّٰهُ اَرَادَ اَنْ لَّا يَتَّكِلَ النَّاسُ اَمَا اِنَّهُ قَدْ عَلِمَ اَنَّهَا فِىْ رَمَضَانَ وَاَنَّهَا فِى الْعَشْرِ الْاَوَاخِرِ وَاَنَّهَا لَيْلَةُ سَبْعٍ وَّعِشْرِيْنَ ثُمَّ حَلَفَ لَا يَسْتَثْنِىْ اَنَّهَا لَيْلَةُ سَبْعٍ وَّعِشْرِيْنَ فَقُلْتُ بِاَىِّ شَيْئٍ تَقُوْلُ ذَالِكَ يَا اَبَالْمُنْذِرِ قَالَ بِالْعَلَامَةِ اَوْقَالَ بِالْاٰ يَةِ الَّتِىْ اَخْبَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهَا تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا (رواه مسلم)

(898/15) Zirr bin Hubaysh related that he enquired from Ubayy bin Ka'b ﷺ if his brother-in-faith, Abdullah bin Mas'ud ﷺ, said that whoever will keep vigil during all the nights of the year (i.e., perform acts of prayer and worship every night) will gain *Laylatul Qadr* in any case (i.e., *Laylatul Qadr*, after all, is one of the nights of the year; so, whoever may be solicitous of its blessings should fill every night of the year with prayer and he will, naturally, attain his object one night or the other) Ubayy bin Ka'b ﷺ observed: "May God bless brother Abdullah bin Mas'ud ﷺ. His aim in saying so was that people should not rest content (with the prayers of a single night) otherwise he knew for certain that *Laylatul Qadr* occurred exclusively in the month of Ramadan, and, that, too, during the last ten days of it (from

the 21st to the 29th of the month), and, definetely, on the 27th night." He, then, said firmly (and) on oath "without doubt, it is the 27th night (and in order to show his certitude) he did not even say Insha Allah (with the oath)." Zirr bin Hubaysh related that he said to him: "O Abul Munzir (Kuniyah of Ubbay) on what ground do you say so?" he replied: I say it on the strength of the portent the Prophet ﷺ had revealed to us and it was that when the sun rose on the morning of *Laylaul Qadr*, it was without rays." (Muslim)

Commentary: From Sayvidina Ubayy bin Ka'b's reply it is evident that the knowledge of what he had said with such assurance about *Laylatul Qadr* that it was positively the 27th night of the month of Ramadan had not been imparted to him by the Prophet ﷺ. But since his general observation was that the special sign of Prophet ﷺ had mentioned become visible on the monring of the 27th night he had concluded that it could be no other night.

The Prophet ﷺ, sometimes, said that one should seek *Laylatul Qadr* in the last days of *Ramadan,* and, sometimes, that it should be searched for during the odd nights of the last ten days, and, sometiomes, that it fell on one of the three or four of the five odd nights of that period. He never fixed a particular night. But the experience of many men of spiritual vision and comprehension is that, mostly, it is the 27th night of *Ramadan.* The greatest wisdom of keeping it vague is that the eager bondsmen spent all the nights of the last ten days of *Ramadan* in prayer and supplication. The gaining of *Laylatul Qadr*, in that case, was certain.

(٨٩٩/١٦) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ لَيْلَةُ الْقَدْرِ نَزَلَ جِبْرَئِيْلُ عَلَيْهِ السَّلَامُ فِىْ كُبْكُبَةٍ مِنَ الْمَلٰئِكَةِ يُصَلُّوْنَ عَلٰى كُلِّ عَبْدٍ قَائِمٍ اَوْ قَاعِدٍ يَّذْكُرُ اللّٰهَ عَزَّوَجَلَّ (رواه البيهقى فى شعب الايمان)

(899/16) It is related by Anas ؓ that Messenger of Allah ﷺ said: "When *Laylatul Qadr* comes, Jibril ؑ descends in the company of angels and prays for mercy for the bondsman who is engaged in the worship and remembrance of God standing or sitting." (Baihaqi)

Special Supplication

(٩٠٠/١٧) عَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ عَلِمْتُ اَىُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَا اَقُوْلُ فِيْهَا قَالَ قُوْلِىْ اَللّٰهُمَّ اِنَّکَ عَفُوٌّ كَرِيْمٌ تُحِبُّ الْعَفْوَفَاعْفُ عَنِّىْ (رواه احمد والترمذى وابن ماجة)

(900/17) Sayyidah Ayshah رضى الله عنها related "I asked the Messenger of Allah ﷺ if I came to know which was *Laylatul Qadr*, what should I make in it. The Prophet ﷺ replied: 'Say:

اَللّٰهُمَّ اِنَّکَ عَفُوٌّ كَرِيْمٌ تُحِبُّ الْعَفْوَفَاعْفُ عَنِّىْ.

Allahumma innaka 'afuwan karimun tuhibbul 'afwa fa-'af 'anni.
(O God! You are, indeed, the Most Forgiving, the Most Merciful , and to forgive is most pleasing ; so, forgive me my sins)." (Musnad Ahamd, Tirmizi and Ibn Majah)

Commentary: Persuaded by this Tradition, a number of bondsmen have made it a regualr habit to make this supplication every night, specailly in the nights of *Ramadan* and more so still during the odd nights of the last ten days of it.

Last Night

(٩٠١/١٨) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْه وَسَلَّمَ اَنَّهٗ قَالَ يُغْفَرُ لِاُمَّتِهٖ فِىْ اٰخِرِ لَيْلَةٍ مِنْ رَمَضَانَ قِيْلَ يَا رَسُوْلَ اللّٰهِ اَهِىَ لَيْلَةُ الْقَدْرِ قَالَ لَا وَلٰكِنَّ الْعَامِلَ اِنَّمَا يُوَفّٰى اَجْرُهٗ اِذَا قَضٰى عَمَلَهٗ............ (رواه احمد)

(901/18) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: In the last night of Ramadan the decision of forgiveness is taken for my followers." He was asked: O Messenger of Allah ﷺ! Is it on *Laylatul Qadr*?" "No", replied Prophet ﷺ, "it is not *Laylatul Qadr* but when the workman completes his job, he is paid full wages." (Musnad Ahmad)

Commentary: It shows that the last night of the month of Ramadan, too, is a night of the special decision of forgiveness. But, in it, such a decision will be taken only for the bondsmen who make themselves deserving by fulfilling, to some extent, the practical obligations of *Ramadan.*

I'TIKAF

One of the many observances that are related, exlusively, to *Ramadan,* particularly its last ten days, is *I'tikaf.* The basic aim and object of *I'tikaf* is that the bondsman continued at the door of the Almighty, i.e., in the corner of a mosque, cutting himself aloof from the world and devoting his time and attention wholly to prayer and worship. It is the worhsip of a favourite bondsmen of Allah. Evidently, no time could be more appropriate for it than the month of *Ramadan,* specially, its last ten days.

The powerful urge that had siezed the Prophet ﷺ before the revelation of the Qur'an to seek solitude and spend his time mostly in prayer and meditation, and, in consequence of which, he used to pass several months on end in the Cave of Hira — this, so to speak, was the first *I'tikaf* of the Prophet ﷺ, and it was in it that his spirituality had evolved to the stage that marked the beginning of the revelation of the Qur'an. During the last days of this *I'tikaf,* Jibril عليه السلام came to him with the opeinig verses of the surah *Al-Alaq* Beyond doubt and for certain, it was the month of *Ramadan,* its last ten days, and the night was the *Night of Power*. The last ten days of *Ramadan* have, thus, been set apart for *I'tikaf.*

The fasts of Ramadan have been prescribed to all Muslims for the development of the soul and for enabling it to subdue the carnal appetites. In other words, this much of exertion and sacrifice of sensual desires has been made obligatory for every Muslim that he neither ate nor drank anything nor sought sexual satisfaction during the whole of the blessed month, in compliance with the Command of Allah and with intention of paying divine honours to Him, and along with it, avoided all sinful acts and worthless things. It is the general, compulsory course of spiritual training and self-purification for the month of *Ramadan.* For higher upliftment and

forging a closer affinity with the Celestial World we have *I'tikaf.*

In *I'tikaf* the bondsman cuts himself away from everything and throws himself at the threshold, or, rather the feet of his Lord and Creator. He remembers Him, exalts His Name, offers earnest repentance to Him, cries over his sins and follies, entreats Him for mercy and forgiveness and seeks His countenance and propinquity. His days and nights are spend in that way. The Holy Prophet ﷺ used to take special care to observe *I'tikaf* during the last ten days of *Ramadan.* Once when he could not carry it out due to some reason, he observed it for twenty days in the next *Ramadan.*

Usual Practice of The Prophet

(٩٠٢/١٩) عَنْ عَائِشَةَ قَالَتْ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ الْعَشْرَ الْاَوَاخِرَ مِنْ رَمَضَانَ حَتّٰى تَوَفَّاهُ اللّٰهُ ثُمَّ اعْتَكَفَ اَزْوَاجُهُ مِنْ بَعْدِهٖ

(رواه البخارى و مسلم)

(902/19) It is related on the authority of Sayyidah Ayshah رضى الله عنها that "the Prophet ﷺ observed *I'tikaf* regularly in the last ten days of Ramadan, till the end of his life. After his death, his wives contineud with it." (Bukhari and Muslim)

Commentary: The Prophet's ﷺ wives observed *I'tikaf* in their apartments, and for women, in general, the place where they observe Salah at home is the right place for *I'tikaf.* If there be no such place in the house, arrangement should be made for it.

(٩٠٣/٢٠) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ الْعَشْرِ الْاَوَاخِرَ مِنْ رَمَضَانَ فَلَمْ يَعْتَكِفْ عَامًا فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ اِعْتَكَفَ عِشْرِيْنَ

(رواه الترمذى)

(903/20) Anas ؓ narrated that "The Prophet ﷺ observed *I'tikaf* during the last ten days of Ramadan. One year he could not do the *I'tikaf*, and, so, next year, he did it for twenty days." (Tirmizi)

Commentary: It is not stated in the above narrative of Sayyidina Anas ؓ why the Prophet ﷺ could not observe *I'tikaf* in that year. But in another Tradition, quoted in *Nasai* and *Abu Dawood*, on the authority of Sayyidina Ubayy bin Ka'b ؓ, it is said that once the Prophet ﷺ had to go on a journey during the last ten days of

Ramadan, and, therefore, he could not carry out the I'tikaf that year but, in the next year, he did it for twenty days.

It is, further, mentioned in *Sahih Bukhari*, on the authority of Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ had, also, observed *I'tikaf* for twenty days in the *Ramadan* of the year in which he died. Perhaps the Prophet ﷺ had recieved some indication that the hour of his departure from the world was near so, he, naturally, felt more powerfully drawn towards observances like *I'tikaf.*

(٩٠٤/٢١) عَنْ عَائِشَةَ قَالَتْ اَلسُّنَّةُ عَلَى الْمُعْتَكِفِ اَنْ لَا يَعُوْدَ مَرِيْضًا وَّلَا يَشْهَدَ جَنَازَةً وَّلَا يَمَسَّ الْمَرْأَةَ وَلَا يُبَاشِرَهَا وَلَا يَخْرُجَ لِحَاجَةٍ اِلَّا لِمَا لَا بُدَّ مِنْهُ وَلَا اِعْتِكَافَ اِلَّا بِصَوْمٍ وَّلَا اِعْتِكَافَ اِلَّا فِىْ مَسْجِدٍ جَامِعٍ (رواه ابوداؤد)

(904/21) Sayyidah Ayshah رضى الله عنها related that the rules of *Shari'ah* for the *Mu'takif* (i.e., one who is in *I'tikaf*) are that he should neither go out to visit the sick nor attend a funeral nor have a sexual intercourse nor engage in (love-play like) kissing and embracing nor step out of the mosque for personal needs save that are unavoidable (such as, answering the call of nature), and *I'tikaf* (should be observed only with fasting) there can be no *I'tikaf* without fasting — and it must be carried out in *Jami' Masjid* and at no other place." (Abu Dawood)

Commentary: As we have explained earleir, when a Companion says about a thing that it is the *Sunnah* it denotes that it is what is prescribed in the *Shari'ah* and the inference is that he had learnt it from the sayings or doings of the Prophet ﷺ. The rules of *I'tikaf* delineated in the above Tradition, thus, fall within the category of the Prophet's commands and directives.

The term of *Jami Masjid,* occuring in it means the "mosque of congregation", i.e., the mosque in which the five daily prayers are observed in congregation.

(٩٠٥/٢٢) عَنْ اِبْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِىْ الْمُعْتَكِفِ هُوَ يَعْتَكِفُ الذُّنُوْبَ وَيَجْرِىْ لَهٗ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا (رواه ابن ماجة)

(905/22) It is related by Abdullah bin Abbas ﷺ that the Messenger of Allah ﷺ said about the person who is in *I'tikaf* that "(owing to *I'tikaf* and by reason of keeping within the limits of the mosque) he is protected from sin and the account of his virtuous deeds goes on like that of any other virtuous bondsman and (they) are put down in his Balance-sheet of Deeds."

(Ibn Majah)

Commentary: When the bondsman confines himself in the mosque for *I'tikaf*, he makes a great addition to his virtuous deeds through prayer, *Zikr* and *Tilawat* (recital of Qur'an) but, at the same time, he is prevented from performing certain acts of high moral and religious worth, as for instance, he cannot visit the sick or care for them which is a most meritorious act in the sight of God or work for the welfare of the weak, the indigent and the orphan and the widow or bathe the dead body which, if done with sincerity and the desire to earn the Divine recompense, is a deed of much moral goodness. In the same way, he cannot go out to participate in the funeral service nor accompany the bier to the graveyard in doing which sins are forgiven at each step and good deeds are written in the Scroll of Deeds.

The above Tradition, however, gives the glad tidings to the devotee observing I'tikaf that, by the Command of God, all the good acts he used to perform normally but is kept away from performing owing to *I'tikaf* are written down in his Register of Deeds.

SIGHTING OF THE MOON

In fixing the time, day or period of a particualr rite, religous cerermony or worship the *Shari'ah* has seen to it that no instrument or acquired ability is needed to know or determine it. Even a layman and an illiterate rustic can make it out by simple observation. The hours of prayers (*Salah*) and Fasting have, thus, been set in accordance with the movement of the sun. For example, the time of *Fajr* has been prescribed as from dawn till the rising of the sun, of *Zuhr* from the declining of the sun after mid-day till the shadow of an object extends, by one or two lengths of it, of *'Asr* from after it till sunset, of *Maghrib* from after sunset till the twilight remains and "Isha after the disappearance of the twilight. Similarly, the time of Fasting has been laid down as from sunrise to sunset. Obviously, no special skill is required for knowing these hours. Anyone can do so. Again, just as in view of the convenience of the people, the rising or setting of the sun and its ascent or decline have been made the signs or standards of the hours of prayers and Fasting, the moon has been made the standard where duties like *Zakah*, Fasting and Hajj that are related to month or year are concerned. Reliance has been placed upon the lunar year and months instead of the solar year and months because the laymen can distinguish only the lunar months by observation while no visible signs appear on the sky or the earth at the beginning of a solar month on seeing which one can know that the old month has ended and the new one has begun. Since he commencement of the lunar months is marked by the appearance of the moon even an illiterate person can conclude by seeing the new moon that the succeeding month has begun.

Anyhow, the convenience of the common man has been a major consideration behind the arrangement of months and years,

by *Shari'ah,* on the basis of the lunar system. When the Holy Prophet ﷺ proclaimed the obligatoriness of the *Ramadan* fasts, he also explained the order and regulation of its commencement and end. He told the Muslims to begin the fasts if the moon was sighted after the completion of 29 days of the month of *Sh'aban*[1], and if it was not sighted on 29th, after the completion of 30 days. They were, in the same way, to keep 29 or 30 fasts of *Ramadan.* He gave further instructions regarding the sighting of the moon on different occasions.

When to Begin and End the Fasts of *Ramadan*

(٩٠٦/٢٣) عَنْ اِبْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ ذَكَرَ رَمَضَانَ فَقَالَ لَا تَصُوْمُوْا حَتّٰى تَرَوُاالْهِلَالَ وَلَا تُفْطِرُوْاحَتّٰى تَرَوْهُ فَاِنْ اُغْمِيَ عَلَيْكُمْ فَاقْدِرُوْ لَهُ............ (رواه البخارى و مسلم)

(906/23) Abdullah bin Umar ﷺ related that once the Prophet ﷺ spoke about *Ramadan* until you have sighted the (new) moon, and do not end the month of Fasting until you having sighted (The moon of) the month of *Shawwal,*[2] and if the moon is not visisble (on the 29th of *Ramadan*), reckon up and calculate (i.e., persume the month to be 30 days)."

(Bukhari and Muslim)

(٩٠٧/٢٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صُوْمُوْا لِرُؤْيَتِهٖ وَاَفْطِرُوْا لِرُؤْيَتِهٖ فَاِنْ غُمَّ عَلَيْكُمْ فَاَكْمِلُوْا عِدَّةَ شَعْبَانَ ثَلٰثِيْنَ (رواه البخارى و مسلم)

(907/24) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Begin your Fasting on seeing the(new) moon, and end your Fasting on seeing the (new) moon. If the moon cannot be sighted (on the 29th), complete the 30 days of *Shaban.*"

(Bukhari and Muslim)

Commentary: What it signifies is that the commencement or conclusion of the month of *Ramadan* depneds upon the visibility of the moon. It cannot be determined simply by calculation or speculation. Moreover, one form of the visibility of the moon is

1. The eight month according to the Islamic Calendar
2. The tenth month of the Muslim Calendar.

that we see it with our own eyes and another that someone else sees it, and, then, informs us and we consider him to be a reliable person. Sometimes it happened during the lifetime of the Prophet ﷺ, too, that he accepted the visibility of the moon at the report or evidence of someone who had seen it and gave the order for keeping the fast or observing the *'Eid*, as the case was, as we shall see later.

(٩٠٨/٢٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحْصُوْا هِلَالَ شَعْبَانَ لِرَمَضَانَ............ (رواه الترمذى)

(908/25) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Count the moon of *Sha'ban* carefully for the purpose of Ramadan." (Tirmizi)

Commentary: It shows that, on account of *Ramadan,* special pains should, also, be taken to see the moon of *Sha'ban* and its dates remembered with care. When 29 days of *Sha'ban* are completed, effort should be made to sight the moon of *Ramadan.*

(٩٠٩/٢٦) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَحَفَّظُ مِنْ شَعْبَانَ مَالَا يَتَحَفَّظُ مِنْ غَيْرِهٖ ثُمَّ يَصُوْمُ لِرُؤْيَةِ رَمَضَانَ فَاِنْ غُمَّ عَلَيْهِ عَدَّ ثَلٰثِيْنَ يَوْمًا ثُمَّ صَامَ............ (رواه ابوداؤد)

(909/26) It is related by Sayyidah Ayshah رضى الله عنها that Messenger of Allah ﷺ did not remember the days and dates of any other month with such care as the days and dates of *Sah'ban.* He, then, kept the fasts after seeing the moon of *Ramadan* and if the moon was not visible (on the 29th of *Sha'ban*), he kept the fasts after completing the count of 30 days." (Abu Dawood)

Proof of The Visibility of Moon Through Report and Evidence

(٩١٠/٢٧) عَنْ اِبْنِ عَبَّاسٍ قَالَ جَاءَ اَعْرَابِىٌّ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّىْ رَاَيْتُ الْهِلَالَ يَعْنِىْ هِلَالَ رَمَضَانَ فَقَالَ اَتَشْهَدُ اَنْ لَااِلٰهَ اِلَّا اللّٰهُ قَالَ نَعَمْ قَالَ اَتَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ قَالَ نَعَمْ قَالَ يَا بِلَالُ اَذِّنْ فِى النَّاسِ اَنْ

يَّصُوْمُوْ غَدًا (رواه ابوداؤد والترمذی والنسائی وابن ماجه والدارمی)

(910/27) Abdullah bin Abbas ﷺ narrated that (once) a villager came to the Prophet ﷺ and said: "I have seen the moon (of *Ramadan*) today." The Prophet ﷺ enquired from him: "Do you testify that there is no god save Allah?" 'Yes,' he replied. "I testify that there is no god save Allah. The Prophet ﷺ, then, asked: 'And do you testify that Muhammad is Messenger of Allah ?" "Yes," he replied. "I testify that Muhammad is the Messenger of Allah." The Prophet ﷺ, thereupon, ordered Bilal to proclaim to the people to begin Fasting from the next day."

(Abu Dawood, Tirmizi, Nasai, Ibn Majah and Daarami)

Commentary: It shows that for accepting the report or evidance of the visibility of the moon it is essential that the one who reports or gives the evidence is a Muslim for he, alone, can appreciate its importance.

(٩١١/٢٨) عَنْ عَبْدِاللّٰهِ ابْنِ عُمَرَ قَالَ تَر آ النَّاسُ الْهِلَالَ فَاَخْبَرْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنِّیْ رَاَيْتُهُ فَصَامَ وَاَمَرَالنَّاسَ بِصِيَامِهٖ

(رواه ابوداؤد والدارمی)

(911/28) It is redlated by Abdullah bin Umar ﷺ that once during the days of the Prophet ﷺ people tried to see the moon of Ramdan (but, generally, it could not be sighted). I then, informed the Prophet ﷺ that I had seen the moon upon which he kept the fast himself and ordered the people to do the same."

(Abu Dawood and Daarami)

Commentary: Both of these narratives tell that the evidence of one Muslim is enough to establish the visibility of the moon. According to the commonly known principle enunciated by Imam Abu Hanifa, the evidence of one person is sufficient when the sky is overcast or he has come from outside the town or village or from a place with higher altiude. But if the sky is clear and the person who claims to have sighted the moon has not come from outside or from a place with a higher altitude and yet asserts that he had seen the moon in that very town or in village where no one else could see it in spite of making the best efforts, the decision of the visibility of the moon will not be taken on his solitary evidence. In that case, the number of persons claiming to have seen the moon

should be such that their evidence can evoke confidence. This, as we have said, is the well-known view of Imam Abu Hanifah. But another theory is, also, attributed to him which says that for the moon of *Ramadan* the evidence of one virtuous and trustworthy Muslim is sufficient and many other legist-doctors, too, are in agreement with it.

It should be remembered that what we have said here appertains to the moon of *Rmadan.* As far as the *'Eid* moon is concerned there is a general consensus among the legist-doctors over the point that the evidence of at least two religous-minded and reliable Muslims is necessary. It is stated in Dar Qutni and Tabarani, on the authority of Akramah Taba'ee, that once a person deposed before the Governor of Madinah that he had seen the moon of *Ramadan.* At that time, both Sayyidina Abdullah bin Umar and Abdullah bin Abbas ﷺ were present in Madinah. The Governor consulted them and they said that the evidence of one person should be accpeted and the announcement made that the month of *Ramadan* had begun. They added that the Prophet ﷺ had said that the evidence of one person was enough for the moon of *Ramadan* but for the moon of 'Id he did not regard the evidence of less than two persons to be adequate.

Prohibition of Fasting on One or Two Days Before the Commencement of *Ramadan*

Fasting has been enjoined for the whole of the month of *Ramadan.* The Muslims are, also, required to take particualr care to see the moon of *Ramadan* and even that of *Sha'ban* so that no fast of Ramadan is missed unknowingly or owing to negligence. But with all this, for the continuance and preservation of the laws of the *Shari'ah* and keeping them safe, intact and unimpaired it has been forbidden to fast on one or two days immediately preceding the month of *Ramadan* because if people with an excessive enthusiam for worship took it up as a laudatory practice, uneducated masses were in the danger of being misled into believing that it was also an order or injunction of the *Shari'ah.*

(٩١٢/٢٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَقَدَّمَنَّ

اَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ اَوْ يَوْمَيْنِ اِلَّا اَنْ يَّكُوْنَ رَجُلٌ كَانَ يَصُوْمُ صَوْمًا فَلْيَصُمْ ذَالِكَ الْيَوْمَ (رواه البخارى و مسلم)

(912/29) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "None of you should keep fast a day or two before the commencement of *Ramadan* except that the day on which he habitually fasts happens to fall then. (For instance, a person usually fasts on every Monday or Thursday; so, if a Monday or Thursday occurs on the 29th or 30 of *Sha'ban*, he is permitted to kep a fast on that day)." (Bukhari and Muslim)

(٩١٣/٣٠) عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ مَنْ صَامَ الْيَوْمَ الَّذِىْ يُشَكُّ فِيْهِ فَقَدْ عَصٰى اَبَا الْقَاسِمِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

(رواه ابو داؤد، والترمذى، والنسائى، وابن ماجه والدارمى)

(913/30) Ammar bin Yasir ﷺ related to us "Whoever kept fast on the day of doubt, he failed to obey Abul Qasim, the Messenger of Allah ﷺ."

(Abu Dawood, Tirmizi, Nasai, Ibn Majah and Daarami)

Commentary: The 'day of doubt,' here, denotes the day about which it can be thought that it may be a day of *Ramadan*. For instance, when the sky is overcast on the 29th of *Sha'ban* and the new moon is not visible, there is the possibility that the moon may have appeared but it could not be sighted owing to the dust or the cloud, and, thus, the next day could be a day of *Ramadan*. But reliance is not placed upon doubt or conjecture in the *Shari'ah* and the Prophet ﷺ, as such, has forbidden against fasting on that day. As the foregoing Traditions have made it clear, in such a case people should complete the thirty days of *Sha'ban*.

SAHR AND *IFTARI*

(٩١٤/٣١) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسَحَّرُوْا فَاِنَّ فِى السَّحُوْرِ بَرَكَةً (رواه البخارى و مسلم)

(914/31) It is related by Anas ﷺ that the Prophet ﷺ said: "Eat *Sahr*[1] for there is propitiousness in it." (Bukhari and Muslim)

Commentary: A common aspect of *Sahr* is that it sustains the person who fasts and helps in mitigating the rigours of Fasting while the other, the inner and exceptional, aspect is what has been indicated in the Tradition quoted in *Musnad Ahmad*, on the authority of Abu Sa'eed Khudri ﷺ it says:

اَلسَّحُوْرُ بَرَكَةٌ فَلَا تَدَعُوْهُ وَلَوْ اَنْ يَّجْرَعَ اَحَدُكُمْ جُرْعَةً مِّنْ مَّاءٍ فَاِنَّ اللّٰهَ وَمَلٰئِكَتَهٗ يُصَلُّوْنَ عَلَى الْمُتَسَحِّرِيْنَ.

"There is auspicousness in *Sahr*. Do not forgo it. If nothing else, a draught of water should be taken at that time for God bestows mercy upon those who eat Sahr and angels pray for their well-being."

(٩١٥/٣٢) عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ اَهْلِ الْكِتَابِ اَكْلَةُ السَّحَرِ (رواه مسلم)

(915/32) It is related by Amr bin al-'Aas ﷺ that the Messenger of Allah ﷺ said: "What distinguishes our fasting from the fasting of the other people of the Scriputre is the eating of *Sahr*." (Muslim)

Commentary: We must keep this distinction in practice too by eating *Sahri*. We must thank Allah for His blessings too in allowing us the pre-dawn meal.

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1. Meaning the light of meal the Muslims make a little before dawn when fasting.

Haste in *Iftari,* Delay in *Sehr*

(٩١٦/٣٣) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰی اَحَبُّ عِبَادِیْ اِلَیَّ اَعْجَلُهُمْ فِطْرًا (رواه الترمذی)

(916/33) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "God says: "More beloved among My bondsmen is the bondsman who makes haste in breaking the fast (i.e., does not delay it after the setting of the sun)." (Tirmizi)

(٩١٧/٣٤) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا یَزَالُ النَّاسُ بِخَیْرٍ مَّا عَجَّلُوا الْفِطْرَ (رواه البخاری و مسلم)

(917/34) It is related on the authority of Sahl bin Sa'd ﷺ that the Prophet ﷺ said: "So long as people are prompt in *Iftar*,[1] they will remain on the side of virtue." (Tirmizi)

Commentary: Another Tradition bearing the same import is quoted in *Musnad Ahamd*, on the authority of Abu Zarr Ghifari ﷺ, but in it delay in *Sahr* is, also, mentioned along with promptitude in Iftar. It says that the Muslim will remain on the side of virtue as long as they adhere to the routine of hastening and not delaying Iftar and delay in Sahr is the requirement of *Shari'ah* and the Will of God, and, it, also, suits the convenience of the common people which is pleasing to Allah. Hence, as long as the *Ummah* acts on it, it will be on the path of goodness. On the contrary, as there is hardship for everyone in delaying *Iftar* and hastening the *Sahr* and it, also, is a kind of Innovation, it is a source of the displeasure of God. when the Muslims will adopt this practice they will forfeit the good pleasure of Allah and sink to a lower condition. Haste in *Iftar* means that breaking a fast should not be deferred when it becomes clear that the sun has set, and, in the same way, delay in *Sahr* denotes that it should not be taken much before dawn but when the break of day is near. This, also, was the regular practice of the sacred Prophet ﷺ.

(٩١٨/٣٥) عَنْ اَنَسٍ عَنْ زَیْدِ بْنِ ثَابِتٍ قَالَ تَسَحَّرْ نَامَعَ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ

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1. Meaning breaking a fast. Iftar denotes things taken for breaking a fast on due time.

عَلَيْهِ وَسَلَّمَ ثُمَّ قَامَ اِلَى الصَّلٰوةِ قُلْتُ كَمْ كَانَ بَيْنَ الْاَذَانِ وَالسُّحُوْرِ قَالَ قَدْرُ خَمْسِيْنَ اٰيَةً (رواه البخاری و مسلم)

(918/35) Sayyidina Anas ﷺ related to us, saying that Zayd bin Thabit ﷺ told him, "We took Sahri with the Prophet ﷺ and, then, he (quickly) stood up for the *Fajr* prayer." Anas asked Zayd ﷺ, "How much time would have passed between the eating of *Sahr* and the *Azan* of *Fajr*. Zayd ﷺ replied, "It was equal to what was needed for the recitation of 50 verses of the Qur'an." (Bukhari and Muslim)

Commentary: If the recitation is properly done, it takes less than five minutes to complete fifty verses of the Qur'an. It can, thus, be said that there was merely a gap of five minutes between the Sahr of the Prophet ﷺ and the *Azan* of *Fajr*.

Prohibition of *Saum-Wisal*

If fasting is done continously without eating or drinking anyting during the day as well as the night it is called *Saum Wisal*. The Holy Prophet ﷺ has forbidden it to the *Ummah* because fasts of this kind are very hard to keep and it is quite possible that a person became so weak that he could not perform his other duties. The Prophet ﷺ has, therefore, stopped his followers from observing such fasts. With himself, however, the case was that these fasts made no real difference to his health and strength as he used to recieve a sort of non-material food and spitirual sustenance from God. Consequencly, the Prophet ﷺ kept *Saum Wisal* himelf.

(٩١٩/٣٦) عَنْ اَبِیْ هُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِصَالِ فِى الصَّوْمِ فَقَالَ لَهُ رَجُلٌ اِنَّكَ تَوَاصِلُ يَارَسُوْلَ اللّٰهِ قَالَ وَاَيُّكُمْ مِثْلِىْ اِنِّىْ اَبِيْتُ يُطْعِمُنِىْ رَبِّىْ وَيَسْقِيْنِىْ (رواه البخاری و مسلم)

(919/36) Abu Hurayrah ﷺ narrated that when the Prophet ﷺ forbade people against keeping *Saum Wisal*, a Companion exclaimed, "But Messenger of Allah ﷺ! You keep *Saum Wisal* yourself." The Prophet ﷺ replied, "Which of you is like me? " My night passes in such a way that my Lord nourishes me (i.e., I get my nourishment from the Unseen World, and, hence, do not draw conclusions about yourself from my example in this

matter)" (Bukhari and Muslim)

Commentary: Similar Traditions, with a slight variation of words, have also been narrated on the authority of Abdullah bin Umar, Anas and Sayyadah Ayshah ﷺ from all these, it appears that the aim of the prohibition of *Saum Wisal* was to save the bondsmen from hardship and from injuring their health. In Sayyidah Aysah's narrative it is distinctly stated that:

"The Prophet ﷺ has forbidden *Saum Wisal* out of compassion. (Bukhari and Muslim)

نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِصَالِ رَحْمَةً لَّهُمْ (بخاری و مسلم)

Sayyidina Abu Sa'eed Khudri's ﷺ narrative, we are now going to reproduce, tells that the Prophet ﷺ had, also, permitted some enthusiasts of *Saum Wisal* to observe continuous fasting till day-break.

(٩٢٠/٣٧) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِىّ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تُوَاصِلُوْا فَاَيُّكُمْ اَرَدَ اَنْ يُّوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ قَالُوْا فَاِنَّکَ تُوَاصِلُ يَارَسُوْلَ اللّٰهِ قَالَ لَسْتُ كَهَيْئَتِكُمْ اِنِّىْ اَبِيْتُ لِىْ مُطْعِمٌ يُّطْعِمُنِىْ وَسَاقٍ يَّسْقِيْنِىْ (رواه البخاری)

(920/37) Abu Sa'eed Khudri ﷺ related that he heard from the Messenger of Allah ﷺ say, he was saying: "Do not keep *Saum Wisal,* and whoever still wants to keep it (out of ardent feeling) should do so only till day-break (i.e., for about 24 hours, from dawn to dawn)." Some Comapnions, thereupon, said: Messenger of Allah ﷺ! you keep *Saum Wisal* yourself." My condition is not like yours in this matter", replied the Prophet ﷺ. "I pass my night in such a condition that a Provider of food feeds me and a Provider of drink causes me to drink." (Bukhari)

Commentary: No elucidation of the form of feeding of the Prophet ﷺ by God and supplying him with drink, as indicated in the aforementioned narratives, is available in the Traditions. Some Commentators have suggested that the spiritual strength derived by the Prophet ﷺ from the special propinquity of God in *Saum Wisal*, particularly druing .the hours of the night, sufficed for food and drink. It can, also, be interpreted as special sustenance. A few

others say that in the nights of *Saum Wisal* the food and drinks of Heaven or the Unseen World were supplied to the Prophet ﷺ on behalf of God. But this eating and drinking was not of this world.

What is Better For *Iftar*?

(٩٢١/٣٨) عَنْ سَلْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ اَحَدُكُمْ صَائِمًا فَلْيُفْطِرْ عَلَى التَّمْرِ فَإِنْ لَمْ يَجِدِ التَّمْرَ فَعَلَى الْمَاءِ فَإِنَّ الْمَآءَ طَهُوْرٌ (رواه احمد و ابوداؤد والترمذی وابن ماجه والدارمی)

(921/38) It is related by Salman bin Jabir ﷺ that the Messenger of Allah ﷺ said: "When anyone of you is fasting, he should break fast with dates, and if the dates are not available, with mere water for God has made the water purifying."
(Musnad Ahma,d Abu Dawood, Tirmizi, Ibn Majah and Daarami)

Commentary: Dates were the favourite food for the Arabs, more so of the Madinans. They were cheap as well as easily available, and so, even the poor could eat them. The Prophet ﷺ, therefore, exhorted the people to break the fast with dates and if one could not get them at the time of *Iftar* then with plain water. He explained, further, that the propitious characteristic of water was that God had declared it to be pure and in breaking the fast with it, there was both external and internal purification.

(٩٢٢/٣٩) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ قَبْلَ اَنْ يُّصَلِّيَ عَلٰى رُطَبَاتٍ فَإِنْ لَّمْ تَكُنْ رُطَبَاتٌ فَتُمَيْرَاتٌ فَإِنْ لَّمْ تَكُنْ تُمَيْرَاتٌ حَسَا حَسَوَاتٍ مِّنْ مَّاءٍ (رواه الترمذی و ابوداؤد)

(922/39) Sayyidina Anas ﷺ related to us that the Prophet ﷺ used to break the fast with a few fresh dates before the *Maghrib* prayer, and if fresh dates were not available at that time, with dry dates, and if dry dates, too, were not available, he drank a few draughts of water. (Tirmizi and Abu Dawood)

Supplication of *Iftar*

(٩٢٣/٤٠) عَنْ مَعَاذِ بْنِ زُهْرَةَ اَنَّهٗ بَلَغَهٗ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اَفْطَرَ قَالَ اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ (رواه ابوداؤد)

(923/40) Mu'az bin Zuhrah رحمة الله عليه a *Taba'ee,* said: "It has come to my knowledge that when the Prophet ﷺ broke the fast he used to say:

اَللّٰهُمَّ لَكَ صُمْتُ وَعَلٰى رِزْقِكَ اَفْطَرْتُ

Allahumma laka sumtu wa'ala rizqika aftartu.

O God! For Your sake have I fasted, and (now) I break the fast with the food that comes from You)." (Abu Dawood)

(٩٢٤/٤١) عَنْ اِبْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَفْطَرَ قَالَ ذَهَبَ الظَّمَاءُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْاَجْرُ اِنْشَاءَ اللّٰهُ (رواه ابوداؤد)

(924/41) It is related on the authority of Abdullah bin Umar ﷺ that when the Prophet ﷺ broke the fast he used to say: *Zahabaz-zima'o wab-tallatil 'urooqu wa sabatal arju insha Allah*, (Thrist disappeared, dried up veins became wet and cool, and, God-willing, recompense got established.") (Abu Dawood)

Commentary: The supplication signifies that the uneasiness of thrist and dryness that were endured for some time during the fast had come to an end with Iftar. Now, neither he thrist is left nor the dryness of the veins, and, *Insha Allah*, the endless reward of the Hereafter has, also, been assured.

It is the Prophet's ﷺ expression of gratitude to God as well as an exhortation to others that fasts should be kept in that spirit.

In some other reports it is also mentioned that the Prophet ﷺ used to make the following supplication at the time of Iftar:

Yaa was'ey-al-fazli ighfirlee.

(O Possessor of boundless mercy! Forgive me).

Rewad On Inviting a Fasting Person to Join At Fast-Breaking Meal

(٩٢٥/٤٢) عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ فَطَّرَ صَآئِمًا اَوْجَهَّزَ غَازِيًا فَلَهُ مِثْلَ اَجْرِهٖ

(رواه البيهقى فى شعب الايمان ورواه محى السنة فى شرح السنته)

(925/42) It is related by Zayd bin Khalid ﷺ that the Prophet ﷺ said: "Whoever invited a fasting person to break the fast with him or provided a warrior (in the defence of Faith) with the

equipment of war (i.e., arms etc), he will get the same reward as the fasting person or the warrior." (Baihaqi and Baghawi)

Commentary: One of the kindly and gracious laws of Allah is that He rewards a person who exhorts anyone to a good deed or helps him in the performance of it in the same measure as the doer of the deed. Only those who have no idea of the benevolence of God are apt to entertain doubts about glad tidings like these.

اللهم انت کما اثنیت علی نفسک

FASTING ON A JOURNEY

In Surah *Al-Baqarah* where Fasting hs been enjoined upon the Believers as an obligatory duty, permission has, also, been given to the sick and the travellers to leave off the fasts, but they are commanded to make up for it by fasting for an equal number of days when they are relieved from their respective disabilites. It has, also, been made clear that the concession has been provided solely for the sake of the bondsmen's ease and convenience.

The relevant verse of the surah reads:

"And whosoever of you is present (in the month of *Ramadan*), let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desires not hardship for you. (Al-Baqarah 2:185)

فَمَنْ شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ط
وَمَنْ كَانَ مَرِيضًا اَوْعَلٰى سَفَرٍ
فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ط يُرِيدُ اللّٰهُ بِكُمُ
الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
(البقره. ٢:١٨٥)

It is obvious from the above that the allowance has been made for the comfort of the bondsmen and with the object of saving them from hardship and suffering. Thus, if anyone does not feel any particular discomfort during a journey, he can keep fast or avail himself of the concession as he likes. The practice of the sacred Prophet ﷺ being a standarrd of perfection for the *Ummah*, he, sometimes, kept the fasts on a journey, and, sometimes, omitted them so that his followers could choose whatever course they preferred according to their circumstances. What appears from the saying and conduct of the Prophet ﷺ, in this regard, is that if other necessary activities are likely to suffer on account of fasting on a journey it is advisable to defer it, otherwise one should better keep the fast.

(٩٢٦/٤٣) عَنْ عَائِشَةَ قَالَتْ اِنَّ حَمْزَةَ بْنَ عَمْرٍو الْاَسْلَمِىَّ قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصُوْمُ فِى السَّفَرِ وَكَانَ كَثِيْرَالصِّيَامِ ...... فَقَالَ اِنْ شِئْتَ فَصُمْ وَاِنْ شِئْتَ فَاَفْطِرْ...... (رواه البخارى ومسلم)

(926/43) Sayyidah Ayshah رضى الله عنها narrated that Hamzah bin 'Amr Al-Aslami ؓ, who used to fast much and often, once asked the Prophet ﷺ, "Should I keep the fasts on a journey? "The Prophet ﷺ replied, 'You may keep (fast) if you like and you may not if you don't." (Bukhari and Muslim)

(٩٢٧/٤٤) عَنْ اِبْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِيْنَةِاِلٰى مَكَّةَ فَصَامَ حَتّٰى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِمَاءٍ فَرَفَعَهُ اِلٰى يَدِهٖ لِيَرَاهُ النَّاسُ فَاَفْطَرَ حَتّٰى قَدِمَ مَكَّةَ وَذَالِكَ فِىْ رَمَضَانَ......... فَكَانَ ابْنُ عَبَّاسٍ يَقُوْلُ قَدْ صَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ اَفْطَرَ (رواه البخارى و مسلم)

(927/44) It is related by Abdullah bin Abbas ؓ that as the Messenger of Allah ﷺ left Madinah for Makkah, he kept the fasts regularly on the journey till he reached the place called 'Usfan. (From there onwards he stopped fasting, and in order to bring it into the knowledge of everyone), he asked for water, then took the water in his hand and raised it hight (so that everyone could see it: He, then, drank the water). Then, the Prophet ﷺ did not keep fasts until he reached Makkah, and all this took place in the month of *Ramadan.* On this very basis, Ibn Abbas ؓ used to say: "Messenger of Allah ﷺ kept fasts, on a journey as well as he did not. So, (it is permissible) that whoever wants, he can keep fasts on a journey, and whoever does not want, he can omit it." (Bukhari and Muslim)

Commentary: The journey mentioned in the above Tradition was the one leading to the Victory of Makkah. The Prophet ﷺ had undertaken it in *Ramadan,* 8 A.H.,. During it, he fasted in the beginning, but when on reaching 'Usfan, which was the name of a stream and from where it was only two days' journey to Makkah, it was felt that fighting was imminent, the Prophet ﷺ decided not to keep the fasts. He, thus, omitted fasting and drank water by showing it to everyone so that no one felt oppressed in the mind at

leaving off the fast.

It shows that it is better to keep fast during a journey as long as there is no such consideration. The Prophet ﷺ kept the fasts regularly till he had reached 'Usfan. Had it been commendable to give up the fasts on a journey without a special reason, he would, obviously, not have observed fasting from the time of the commencement of the journey.

Another Tradition referring to the same incident has, also, been quoted in Sahih Muslim, on the authority of Sayyidina Jabir ؓ. In it, it is added that some people continued to fast even after the Prophet ﷺ had openly omitted it and drank the water for everyone to see. When it was brought to his knowledge, he remarked: "These people are sinners and wrong-doers (for they have acted against the wish and judgement of the Prophet ﷺ, though unwittingly, after it had been made plain to them)."

(٩٢٨/٤٥) عَنْ اَبِى سَعِيْدِ ن الْخُدْرِىِّ قَالَ غَزَوْ نَامَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِسِتَّ عَشَرَ مَضَتْ مِنْ شَهْرِ رَمَضَانَ فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ اَفْطَرَ فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ...... (رواه مسلم)

(928/45) It is related by Abu Sa'eed Khudri ؓ "We set out of *Jihad* in the company of Prophet ﷺ on the 16th of *Ramadan* and some of us kept the fasts and some did not because of the leave granted to those who are on journey. So neither those who kept the fasts objected (to the action of) those who did not keep them nor those who did not keep the fasts objected (to the action of) those who kept them. (Everyone considered the conduct of the other to be legitimate and in accordance with the provisions of the *Shari'ah*)." (Muslim)

(٨٢٩/٤٦) عَنْ اَنَسٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِى السَّفَرِ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ فَنَزَلْنَا مَنْزِلًا فِىْ يَوْمٍ حَارٍّ فَسَقَطَ الصَّوَّامُوْنَ وَقَامَ الْمُفْطِرُوْنَ فَضَرَبُوالْاَبْنِيَةَ وَسَقُوالرِّكَابَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ الْمُفْطِرُوْنَ الْيَوْمَ بِالْاَجْرِ (رواه البخارى و مسلم)

(929/46) It is related by Anas ؓ "We were accompanying the Prophet ﷺ on a journey (in which some of us were keeping the

fasts and some of us were not. One day, when it was very hot, we got down to make the halt. So, those of us who were fasting (were so tired and exhausted that they) took to their beds (immediately) and did not move while those who were not fasting got up, pitched the tents for everyone and gave water to the camel. The Prophet ﷺ, then, observed: 'Today, non-fasting people won the reward (i.e., they earned a greater reward.)"

(Bukhari and Muslim)

(٩٣٠/٤٧) عَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَرَأىٰ زِحَامًا وَّرَجُلًا قَدْ ظُلِّلَ عَلَيْهِ فَقَالَ مَاهٰذَا؟ قَالُوْا صَائِمٌ فَقَالَ لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ (رواه البخاری و مسلم)

(930/47) It is related by Jabir رضي الله عنه "The Messenger of Allah ﷺ was on a journey and he saw a crowd and saw a man for whom a shade had been provided to guard against the sun. 'What is the matter?' the Prophet ﷺ enquired. "This man is fasting', replied the men. 'his condition is giving anxiety, therefore, a shade is being provided and the crowd has collected.' 'To fast during a journey is not an act of virtue', remarked the Prophet ﷺ."

(Bukhari and Muslim)

Commentary: It shows that when Allah has permitted to offer the fast while on a journey and the Prophet ﷺ, too, acted upon it, there is no goodness in fasting for Muslims in such a state that they drop on the ground and people have to take care of them. In circumstances like these, it is essential to avail oneself of the concession and put off the fast.

Making Amends for Not Observing an Obligatory Fast

(٩٣١/٤٨) عَنْ مُعَاذَةَ الْعَدَوِيَّةِ اَنَّهَا قَالَتْ لِعَائِشَةَ مَابَالُ الْحَائِضِ تَقْضِى الصَّوْمَ وَلَا تَقْضِى الصَّلٰوةَ قَالَتْ عَائِشَةُ كَانَ يُصِيْبُنَا ذَالِکَ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلٰوةِ (رواه مسلم)

(931/48) Sayyidah Muazah Adaviya a *taba'ee* lady narrated that she enquired from Sayyidah Ayshah رضی الله عنها: "How is it that while fasts are kept to make up for not having fasted in *Ramadan* on account of the period of menstruation, prayers are

not offered to make up for Salah missed (during those days)?" This is the Command of Allah and the Messenger ﷺ. That is all," replied Ayshah رضي الله عنها. "When we had our menses in the lifetime of the Prophet ﷺ (and could neither fast nor offer prayer), we were ordered to keep the fasts after *Ramadan* on account of not having fasted then but we were not ordered to make up for the missed prayers." (Muslim)

Expiation for Missing a Fast Without a Cogent Reason

(٩٣٢/٤٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ بَيْنَمَا نَحْنُ جُلُوْسٌ عِنْدَالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ جَاءَهُ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ هَلَكْتُ قَالَ وَمَالَكَ قَالَ وَقَعْتُ عَلٰى اِمْرَأَتِىْ وَاَنَا صَائِمٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا قَالَ لَا قَالَ فَهَلْ تَسْتَطِيْعُ اَنْ تَصُوْمَ شَهْرَيْنِ مُتَتَابِعَيْنَ قَالَ لَا قَالَ هَلْ تَجِدُ اِطْعَامَ سِتِّيْنَ مِسْكِيْنًا قَالَ لَا ...... قَالَ اِجْلِسْ وَمَكَثَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَيْنَا نَحْنُ عَلٰى ذَالِكَ اُتِيَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِعَرْقٍ فِيْهِ تَمْرٌ (وَالْعَرْقُ الْمِكْتَلُ الضَّخْم) قَالَ اَيْنَ السَّائِلُ قَالَ اَنَا قَالَ خُذْ هٰذَا فَتَصَدَّقْ بِهٖ فَقَالَ الرَّجُلُ اَعَلٰى اَفْقَرَمِنِّىْ يَا رَسُوْلَ اللّٰهِ فَوَاللّٰهِ مَا بَيْنَ لَابَتَيْهَا (يُرِيْدُ الْحَرَّتَيْن) اَهْلُ بَيْتٍ اَفْقَرُ مِنْ اَهْلِ بَيْتِىْ فَضَحِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى بَدَتْ اَنْيَابُهُ ثُمَّ قَالَ اَطْعِمْهُ اَهْلَكَ

(رواه البخارى و مسلم)

(932/49) Abu Hurayrah رضي الله عنه related "Once while we were sitting in the company of Messenger of Allah ﷺ a man came and said 'O Messenger of Allah ﷺ! I have been ruined (meaning I have done something that has ruined me)'. What has happened? asked the Prophet ﷺ. The man replied. 'I have copulated with my wife in the state of fasting.' (In another version it is mentioned that it took place in the month of *Ramadan*). The Prophet ﷺ enquired: "Have you or is there in your possession a slave whom you can set free in expiation of the folly?' 'No,' replied the man. 'Then', said the Prophet ﷺ, 'Can you manage to fast for two months consecutively?' That is beyond my endurance,' came the reply. The Prophet ﷺ said 'Then wait. (God may produce a solution to your difficulty)." Abu Hurayrah رضي الله عنه goes on to

relate) 'the Prophet ﷺ remained seated over there and we, too, were still present when a very large bag of dates arrived for him. The Prophet ﷺ called out, 'Where is the person who had come to enquire about the matter?' 'I am here,' the man replied.' The Prophet ﷺ said to him, 'Take this bag and give it away in charity to such people who may be more needy than me?' By God! Between the rocky table-land on the two sides of Madinah (i.e., in the whole of the town) no family is poorer than mine.' The Prophet ﷺ laughed so much (against his habit) that the teeth at both corners of his lips could be seen. (Customarily, the Prophet ﷺ only smiled when he felt happy or amused). He said: 'All right. Give these dates to the members of your family to eat." (Bukhari and Muslim)

Commentary: If a person who is fasting in *Ramadan* does a thing like that, in gratification of his sexual urge, its atonement is that he set free a salve and if he cannot do so, observe sixty consecutive fasts, and if he cannot even do that, feed sixty poor and needy persons. There is a general agreement among legist-doctors on this point, but it is disputable whether the penalty applies only to sexual intercourse or it will have to be paid by those, also, who deliberately eat or drink during a fast, and, thus, render it void. According to Imam Sha'fee رحمة الله عليه and Imam Ahmad bin Hanbal رحمة الله عليه, this form of atonement is called for only in the event of a sexual intercourse because the incident mentioned in the above Tradition is solely of couplation but Imam Abu Hanifah, Imam Maalik, Sufyan Suri, Abdullah bin Mubarak رحمة الله عليهم and others like them hold that the expiation is, basically, for violating the sanctity of the fast of *Ramadan.* It is the penalty for showing disrespect to the fast againts one's carnal desires and breaking it, and the nature of offence in both the cases is identical. The atonement, as such, will be bidning on him, also, who voids his fast by eating or drinking intentionally.

A curious part of the incident is that the sacred Prophet ﷺ allowed the Comapnion رضي الله عنه concerned to make use for himself and his family the bag of dates he had given to him for distrubing to the poor in expiation of his sin when he submitted that his family was the poorest in Madinah. The legists are of the view that it did not mean that amends had been made in that manner. The Prophet ﷺ

had permitted him, at that time, to spend the dates on his family owing to his extreme poverty but the atonement remained due on him. The legal position, also, is that if a person who cannot, for the time being, set free a slave or fast sixty consecutive days or feed sixty persons for deliberartely nullifying the fast of *Ramadan,* the atonement will remain due on him and he should have the intention of carrying it out and feeding sixty persons whenever he may afford it. Imam Zuhri and some other legist-doctors, again, believe that while the correct legal position is the same, the Prophet ﷺ treated the Companion's ؓ case as an exception, and, thus, the atonement was fulfilled.

The same incident is reffered to, a little briefly, in another Tradition related by Sayyidah Ayshah رضی اللہ عنہا and it has, also, been quoted in *Sahih Bukhari* and *Sahih Muslim.*

By What Things a Fast is Not Impaired or Nullified

There are certain things about which it can be imagined that the value of the fast was diminished or it was made void on account of them. But the Prophet ﷺ has made it clear through his sayings or action that it was not so and such errors or occurances made no difference to the purity or validity of the fast.

(٩٣٣/٥٠) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ وَهُوَ صَائِمٌ فَاَكَلَ اَوْ شَرِبَ فَلْيُتِمَّ صَوْمَهٗ فَاِنَّمَا اَطْعَمَهُ اللّٰهُ وَسَقَاهُ

(رواه البخاری و مسلم)

(933/50) it is related on the authority of Abu Hurayrah ؓ "Whoever forgot and was fasting and ate or drank anything (his fast was not nullified by it), (and he should), (therefore), complete the fast for it was from God that he was fed or offered the drink." (Bukhari and Muslim)

(٩٣٤/٥١) عَنْ اَبِیْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثٌ لَا يُفَطِّرَنَّ الصَّائِمَ اَلْحِجَامَةُ وَالْقَيْئُ وَالْاِحْتِلَامُ (رواه الترمذی)

(934/51) It is related by Abu Sa'eed Khudri ؓ that the Messenger of Allah ﷺ said: "A fast is not made void by three

things: bleeding by means of a horn, vomiting and wet dream."
(Tirmizi)

(٩٣٥/٥٢) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَجُلًا سَأَلَ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ فَرَخَّصَ لَهُ وَاَتَاهُ اٰخَرَفَسَأَ لَهُ فَنَهَاهُ فَاِذَالَّذِىْ رَخَّصَ لَهُ شَيْخٌ وَاِذَا لَّذِىْ نَهَاهُ شَابٌّ (رواه ابوداؤد)

(935/52) Abu Hurayrah narrated that (once) a man came to the Prophet and enquired about lying with his wife and embracing her in the state of fasting (i.e., whether it was allowed). The Prophet told him that it was allowed. (But) when another man came and asked the same question, he did not permit it to him. The man whom the Prophet had told that it was permissible was advanced in years while the other whom the Prophet had forbidden was young." (Abu Dawood)

Commentary: The reason for the difference in the replies to the two questioners is self-evident. Since there was a strong likelihood of a young man being overcome with sexual desire and making his fast void, the Prophet did not permit it to the young questioner, while as an old man was comparatively safe from such a thing, he told the aged questioner that he could do so.

(٩٣٦/٥٣) عَنْ اَنَسٍ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِشْتَكَيْتُ عَيْنَىَّ اَفَاَكْتَحِلُ وَاَنَا صَائِمٌ قَالَ نَعَمْ (رواه الترمذى)

(936/53) It is related by Anas that a person came to the Prophet and asked: "There is some trouble in my eye. Can I apply Collyrium to it while fasting?" "Yes," you can," replied the Prophet ." (Tirmizi)

Commentary: It shows that the fast is not affected by applying collyrium or any other medicine to the eyes.

(٩٣٧/٥٤) عَنْ عَامِرِ بْنِ رَبِيْعَةَ قَالَ رَأَيْتُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَالَا اُحْصِىْ يَتَسَوَّكُ وَهُوَ صَائِمٌ (رواه الترمذى و ابوداؤد)

(937/54) 'Aamir bin Rabee'ah narrated "On innumerable occasions have I seen the Prophet using Miswak in the state of fasting." (Timizi and Abu Dawood)

(٩٣٨/٥٥) عَنْ بَعْضِ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقَدْ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْعَرْجِ يَصُبُّ عَلٰى رَاْسِهِ الْمَاءَ وَهُوَ صَائِمٌ مِنَ الْعَطْشِ اَوْمِنَ الْحَرِّ (رواه مالک و ابو داؤد)

(938/55) It is related on the authority of some Companions ﷺ that they saw at 'Araj that the Prophet ﷺ was fasting and pouring water) over his head owing to (the intensity of) the heat or thrist. (Mowatta Imam Malik and Abu Dawood)

Commentary: There is no harm in pouring water over the head or taking other similar measures for relief from the severity of thrist or heat druing a fast. It is not inconsistent with the spirit of fasting. The Prophet ﷺ, sometimes, did such things to express his humbleness and utter helplessness which is the essence of servitude. He, also, wanted to set an example of ease and facility to his followers.

'Araj was the name of a village situated on the road from Madinah to Makkah. This incident would, therefore, have taken place during the journey of Victory of Makkah which was undertaken, as we have seen, in the month of *Ramadan* and, in which, the Prophet ﷺ had fasted regularly till reaching 'Usfan.

(٨٣٩/٥٦) عَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ هَشَشْتُ فَقَبَّلْتُ وَاَنَا صَائِمٌ فَقُلْتُ يَارَسُوْلَ اللّٰهِ صَنَعْتُ الْيَوْمَ اَمْرًا عَظِيْمًا قَبَّلْتُ وَاَنَا صَائِمٌ قَالَ اَرَاَيْتَ لَوْ مَضْمَضْتَ مِنَ الْمَاءِ وَاَنْتَ صَائِمٌ قُلْتُ لَابَاسَ قَالَ فَمَهُ (رواه ابو داؤد)

(939/56) Sayyidina Jabir bin Abdullah ﷺ related to us that Sayyidina Umar bin al-Khattab ﷺ had told him "once (while fasting) I was strongly seized with desire and kissed (my wife). Thereafter, I went to the Prophet ﷺ and said to him: O Messenger of Allah ﷺ! I have committed a grave mistake today. I have kissed (my wife) while keeping fast'. The Prophet ﷺ said: 'Tell me, if you take water in your mouth and rinse it, (will it spoil your fast)?' 'No,' it will not,' I replied. 'Then', observed the Prophet ﷺ, 'What harm can be caused (by mere kissing)?' " (Abu Dawood)

Commentary: From it, we not only learn that kissing alone does not make a fast void or impair it but, also, the general rule that

what really nullifies the fast is eating, drinking or coition and jsut as the mere putting of a thing to eat or drink in the mouth which as one would say, is a prelude to eating or drinking does not detract from the value of a fast, in the same way a fast is not spoiled or nullified by acts like kissing and embracing which are only the preliminaries of sexulal couplation. However, if a man fears that he might not be able to control his passions, it will be advisable for him to abstain from such things while fasting.

NAFL FASTS

The fasts of the whole of *Ramadan* are among the fundamental duties of Islam which, like *Salah* and *Zakah* must be observed by a Muslim aspiring to be a faithful bondsman. But, apart from them, the Islamic Canonic Law has, also, provided for Nafl or supererogatory fasts, in the manner of other supererogatory forms of worship, and laid a particualr stress on them. The sacred Prophet ﷺ used to exhort the poeple to observe supererogatory fasts not only by word but, also, by deed. At the same time, he took care to see that they did not exceed the limits of moderation and began to pay the same attention to supererogatory fasts as to the obligatory ones, but showing due respect to the Divine Commands, kept the obligatory duties and supererogatory observances in their proper places and maintained the distinction between them.

Zakah of The Body

(٩٤٠/٥٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْئٍ زَكٰوةٌ وَزَكٰوةُ الْجَسَدِ الصَّوْمُ (رواه ابن ماجه)

(940/57) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "There is a *Zakah* of everything (on paying which it becomes clean), and the *Zakah* of the body is fasting."

(Ibn Majah)

Abundance of Supererogatory Fasts in The Month of *Sha'ban*

(٩٤١/٥٨) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ حَتّٰى نَقُوْلَ لَا يُفْطِرُ وَيُفْطِرُ حَتّٰى نَقُوْلَ لَا يَصُوْمُ وَمَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ اِلَّا رَمَضَانَ وَمَا رَاَيْتُهُ فِىْ شَهْرٍ اَكْثَرَ

مِنْهُ صِيَامًا فِيْ شَعْبَانَ (رواه البخاری و مسلم)

(941/58) Sayyidah Ayshah رضی الله عنها narrated that the practice of the Prophet ﷺ (about supererogatory fasts) was that, (sometimes), he began to fast successively, without a break, till we thought that he will not leave off any, (sometimes) he did not fast and passed his days continuously without fasting till we thought that now he will never keep fast. (She added): 'I never saw that the Prophet ﷺ fast for the whole of a month except the *Ramadan* and I never saw that he kept more supererogatory fasts in any month except that of Sha'ban." (In some other versions of the same Tradition it is mentioned that he fatsed (nearly) for the whole of *Sha'ban*)." (Bukhar and Muslim)

Commentary: The first part of the above Tradition shows that there was no fixed principle of the holy Prophet ﷺ about supererogatory fasts. Sometimes, he fasted uninterruptedly for days on and, sometimes, remained contiuously without a fast, the object being that it did not become difficult for the *Ummah* to follow his example and there was enough latitude for everyone to take pattern by whatever of his practice or course of conduct that suited his circumstances. The other part tells that the Prophet ﷺ observed the whole month's fasts, regularly and from first to last, only in *Ramadan* which have been prescribed as obligatory duty by God. In *Sha'ban*, indeed, he kept more fasts than in any other month except *Ramadan*.

Six Fasts After *Ramadan*

(٩٤٢/٥٩) عَنْ اَبِىْ اَيُّوْبَ الْاَنْصَارِىِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ ثُمَّ اَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ (رواہ مسلم)

(942/59) It is related by Abu Ayub Ansari رضی الله عنه that the Messenger of Allah ﷺ said: "Whoever observed the fasts of *Ramadan*, and, after it, observed six supererogatory fasts in the month of Shawwal[1], it will be equal to fasting forever (i.e., through out the year). " (Muslim)

Commentary: If there occur only 29 days in *Ramadan*, God, by His Mercy, gives the reward of 30 fasts, after including the 6

[1]. The tenth month of the Islamic year, on the first day of which the festival of Eid is celebrated

supererogatory fasts of *Shawwal,* the number of fasts becomes 36. In accordance with the benevolent principle of the Almighty of gtiving ten times reward on every good deed, ten times of 36 becomes 360, and there are, in any case, less than 360 days in a year, accroding to the Islamic Calendar. By this account, anyone who keeps 6 supererogatory fasts in the month of *Shawwal,* after observing the fasts of whole of *Ramadan*, becomes deserving of the recompenese that is on 360 fasts. From the point of view of reward and recompnese, therefore, it is equal to fasting throughout the year.

Three Supererogatory Fasts In a Month Are Enough

(٩٤٣/٦٠) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِوابْنِ الْعَاصِ قَالَ قَالَ لِیْ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَاعَبْدَ اللّٰهِ اَلَمْ اُخْبَرْ اَنَّکَ تَصُوْمُ النَّهَارَ وَتَقُوْمُ اللَّیْلَ فَقُلْتُ بَلٰی یَا رَسُوْلَ اللّٰهِ قَالَ فَلَا تَفْعَلْ صُمْ وَاَفْطِرْ وَقُمْ وَنَمْ فَاِنَّ لِجَسَدِکَ عَلَیْکَ حَقًّا وَّاِنَّ لِعَیْنِکَ عَلَیْکَ حَقًّا وَّ اِنَّ لِزَوْجِکَ عَلَیْکَ حَقًّا وَّاِنَّ لِزَوْرِکَ عَلَیْکَ حَقًّا لَاصَامَ مَنْ صَامَ الدَّهْرَ صَوْمُ ثَلٰثَةِ اَیَّامٍ مِنْ کُلِّ شَهْرٍ صَوْمُ الدَّهْرِ کُلِّهٖ صُمْ کُلَّ شَهْرٍ صَوْمُ الدَّهْرِ کُلِّهٖ صُمْ کُلَّ شَهْرٍ ثَلٰثَةَ اَیَّامٍ وَاقْرَءِ الْقُرْاٰنَ فِیْ کُلِّ شَهْرٍ قُلْتُ اِنِّیْ اُطِیْقُ اَکْثَرَ مِنْ ذَالِکَ قَالَ صُمْ اَفْضَلَ الصَّوْمِ صَوْمَ دَاوٗدَ صِیَامُ یَوْمٍ وَاِفْطَارُ یَوْمٍ وَاَقْرَءُ فِیْ کَلِّ سَبْعِ لَیَالٍ مَرَّةً وَّلَا تَزِدْ عَلٰی ذَالِکَ

(رواه البخاری و مسلم)

(943/60) Abdullah bin 'Amr bin al-Aas ﵁ narrated that the Prophet ﷺ said to him: "I have heard that you have made it your practice to fast during the day and offer Nafl prayers throughout the night. Is it true?" "Yes, Messenger of Allah ﷺ, he replied. "I do so." "Give it up", observed the Prophet ﷺ. "Keep the fasts as well as leave them. In the same way, pray in the night as well as sleep for your body, too, has a claim on you. (You have no right to tax it to excess and ignore its legitimate demands). Likewise, your eyes have a claim on you. (You must sleep and give them rest). Likewise, your wife has a claim on your guests and visitors, also, have a claim on you. (Listen), whoever fasts continually, does not, in a way, keep fast at all.

To keep three supererogatory fasts every month in equivalent to fasting throughout the year. You should, therefore, fast only three days in a month and complete one (recitation) (of the) Qur'an in a month (in *Tahajjud*)." ('Abdullah bin Amr رضي الله عنه narrated that) he submitted: "I possess greater strength than that. (Please allow me more)". The Prophet ﷺ said: "Then follow the practice of Prophet Dawood عليه السلام, in fasting, that is keeping fast on one day and eat on next (i.e., fast on alternate days), and complete one (recitation of the) Qur'an in *Tahajjud* in seven nights). Do not exert yourself in excess of that."

(Bukhari and Muslim)

Commentary: Sayyidina Abdullah bin 'Amr bin al-'Aas رضي الله عنه had a great ardour and enthusiasm for worship. It was his regualr habit to fast during the day and offer *Nafal* prayers in the night during which he copmleted one recitation of the Qur'an. When the Prophet ﷺ learnt about it, he urged moderation as the above Tradition tells. He told him that his body, his family and his friends, too, had a claim on him which should not be disregarded. At first, he advised him to keep 3 supererogatory fasts and complete one recitation of the Qur'an in *Tahajjud* in a month, but when he submitted that he could endure more without any serious harm, the Prophet ﷺ allowed him to fast on alternate days, in the manner of the Prophet Dawood عليه السلام, and complete one recitation of the Qur'an in the nightly *Nafl* prayers in a week.

Evidently, the restirction was imposed by the Prophet ﷺ not because there was anything wrong in worshipping much but solely out of kindness and affection in the same way as children are told not to carry a heavy load. Hence, when Abdullah bin 'Amr رضي الله عنه pleaded that he was capable of more than that, the Prophet ﷺ permitted him to fast on alternate days instead of 3 days in a month. We, further, learn, on the authority of *Tirmizi,* that the Prophet ﷺ had, later on, allowed to complete the reictation of the Qur'an only in 5 days, and, to some other companions, he had even granted the permission to complete it in 3 days.[1]

(٦١/٩٤٤) عَنْ اَبِىْ قَتَادَةَ اَنَّ رَجُلًا اَتَى النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ

❶. It is reported in Jama-ul-fuwayid from *Musand Ahmad* and *Tabarani* that the Prophet ﷺ had given this permission to Sa'eed bin Munzar Ansari رضی اللہ عنہ.

كَيْفَ تَصُوْمُ؟ فَغَضِبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلِهِ فَلَمَّا رَاٰى عُمَرُ غَضَبَهُ قَالَ رَضِيْنَا بِاللّٰهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ نَّبِيًّا نَعُوْذُ بِاللّٰهِ مِنْ غَضَبِ اللّٰهِ وَغَضَبِ رَسُوْلِهِ فَجَعَلَ عُمَرُ يُرَدِّدُ هٰذَا الْكَلَامَ حَتّٰى سَكَنَ غَضَبُهُ فَقَالَ عُمَرُ يَا رَسُوْلَ اللّٰهِ كَيْفَ مَنْ يَّصُوْمُ الدَّهْرَ كُلَّهُ قَالَ لَاصَامَ وَلَا اَفْطَرَ اَوْ قَالَ لَمْ يَصُمْ وَلَمْ يُفْطِرْ قَالَ كَيْفَ مَنْ يَّصُوْمُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا قَالَ وَيُطِيْقُ ذَالِكَ اَحَدٌ؟ قَالَ كَيْفَ مَنْ يَّصُوْمُ يَوْمًا وَّيُفْطِرُ يَوْمًا قَالَ ذَالِكَ صَوْمُ دَاوُدَ قَالَ كَيْفَ مَنْ يَّصُوْمُ يَوْمًا وَّيُفْطِرُ يَوْمَيْنِ قَالَ وَدِدْتُّ اَنِّيْ طُوِّقْتُ ذَالِكَ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانَ اِلٰى رَمَضَانَ فَهٰذَا صِيَامُ الدَّهْرِ كُلِّهِ وَصِيَامُ يَوْمِ عَرَفَةَ اَحْتَسِبُ عَلَى اللّٰهِ اَنْ يُّكَفِّرَ السَّنَةَ الَّتِيْ قَبْلَهُ وَالسَّنَةَ الَّتِيْ بَعْدَهُ وَصِيَامَ يَوْمِ عَاشُوْرَاءَ اَحْتَسِبُ عَلَى اللّٰهِ اَنْ يُّكَفِّرَ السَّنَةَ الَّتِيْ قَبْلَهُ (رواه مسلم)

(944/61) Sayyidina Abu Qatadah ﷺ said that a man came to the Prophet ﷺ and asked him how he fasted. He was angry at what he said, and when Sayyidina Umar ﷺ observed his anger he said:

"We are satisfied with Allah as Lord, with Islam as religion and with Muhammad as Prophet ﷺ. We seek refuge in Allah from the anger of Allah and from the anger of His Messenger ﷺ."

رَضِيْنَا بِاللّٰهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ نَّبِيًّا نَعُوْذُ بِاللّٰهِ مِنْ غَضَبِ اللّٰهِ وَغَضَبِ رَسُوْلِهِ.

He kept on repeating these words till his anger calmed down, then asked, "Messenger of Allah ﷺ what is the position of one who observes perpetual fast?" He said, "May he not fast or break his fast! " or he said, "He has neither fasted nor broken his fast." He asked, "What is the position of one who fasts two days out of every three?" The Prophet ﷺ said, "Is anyone able to do that ?" He asked what was the position of one who fasted every second day and was told that was the fast Dawood عليه السلام observed. He asked what was the position of one who fasted one day out every three, and the Messenger of Allah ﷺ said, "I wish I were given power to observe that." Then he said, "The observance of three days' fast every month and of *Ramadan*

every year is a perpetual fast. I seek from Allah that fasting on the day of *Arafah* may atone for the sins of the preceding and the coming year, and I seek from Allah that fasting on the day of *Ashura* may atone for the sins of the preceding year." (Muslim)

Commentary: Some points need to be explained. Someone asked the Prophet ﷺ how he kept the (optional) fasts and he was displeased with that question just as a teacher is with a student's improper question. He should have asked about himself that how he should observe optional fasts. Some of the practices of the Prophet ﷺ were exclusive to him and beyond other people.

Sayyidina Umar ؓ observed his displeasure and tried to make amends on behalf of the Muslim body. He then asked about optional prayers (*Salah*).

The Prophet ﷺ did not approve of anyone keep fast everyday.

He himself suggested that for the general Muslims it was enough to keep the fasts of Ramadan and three optional fasts each month. They would fetch reward for thirty fasts; and hence they would be like permanent fasting.

He also recommended the fasts on the days of *Arafah* and too on the days of *Ashura*.

The fast on the day of Arfah 10th of *Zul Hajjah*) is for those who do not perform Hajj. For the pilgrims the approved worship on that day is the standing at the plain of Arafah, the offering of *Zuhr* and *Asr* together in brief. They must not offer the sunnah of *Zuhr*. If they fast on that day, it would be inconvenient to them, hence it is not preferred that they fast on that day. (In fact, one hadith disallows them). The Prophet ﷺ showed through his conduct too that one must not fast; he drank milk on the plain of Arafah on the 9th *Zul Hajjah* while he was riding a camel so that everyone may observe that he was not fasting.

Those who do not perform the *Hajj* are recommended to fast on this day and obtain blessings and mercy. Similarly, on the Id day, they are required to make the sacrifice.

The fast on the day of *Ashurah* is important because it was obligatory before the fasting of *Ramadan* became obligatory. When fasting is *Ramadan* was prescribed the command to the fast on the *Ashura* was rescrinded. We will see the Ahadith later on.

Practice of The Prophet ﷺ Concerning Three Fasts in a Month

(٩٤٥/٦٢) عَنْ حَفْصَةَ قَالَتْ اَرْبَعٌ لَمْ تَكُنْ يَدَعُهُنَّ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صِيَامَ عَاشُوْرَاءَ وَالْعَشْرِ وَثَلٰثَةِ اَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَانِ قَبْلَ الْفَجْرِ

(رواه النسائى)

(945/62) Sayyidah Hafsah رضى الله عنها related to us that there are four things which the Messenger of Allah ﷺ never omitted; (i) the fast of 'Aashura[1]; (ii) the fast of the *'Ashra* of *Zul-Hajjah*[2] (i.e., from the 1st of *Zul-Hajjah* to *Yaum-ul-'Arafa* i.e., the 9th of *Zul-Hajjah*), (iii) the three fasts of every month; and (iv) the two *Rak'at* before Fajr. (Nasai)

Commentary: What it shows is that though the four things were not oblitgatory, the Prophet ﷺ observed them regularly.

(٩٤٦/٦٣) عَنْ مُعَاذَةَ الْعَدْوِيَّةِ اَنَّهَا قَالَتْ سَأَلْتُ عَائِشَةَ اَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ مِنْ كُلِّ شَهْرٍ ثَلٰثَةَ اَيَّامٍ قَالَتْ نَعَمْ فَقُلْتُ لَهَا مِنْ اَىِّ اَيَّامِ الشَّهْرِ كَانَ يَصُوْمُ قَالَتْ لَمْ يَكُنْ يُبَالِىْ مِنْ اَىِّ اَيَّامِ الشَّهْرِ يَصُوْمُ

(رواه مسلم)

(946/63) Mu'azah Adawiyah narrated "I asked Sayyidah Ayshah رضى الله عنها, 'Did the Prophet ﷺ fast on three days every month?' 'Yes', she replied. 'He fasted on three days every month'. I, then, asked, 'In which part of the month (and on what dates)?' 'He did not care in which part of the month he fasted,' she replied." (Muslim)

Commentary: In some Traditions it is stated that the Prophet ﷺ used to keep fast on three days in the beginning of every month while, in others, that he did so on the 13th, 14th and 15th of it. In some other reports, again, fasting on 3 days in a week is mentioned. But, as it is disticntly indicated in Sayyidah Ayshah's statement, none of these was his regular practice. The Prophet ﷺ often, had to travel and, then, there were so many other things which did not make it possible for him to have any fixed days for *Nafl* fasts. Moreover , if he fasted regularly on certain days or

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1. Denoting the 10th day of the month of Moharrum.
2. The name of last month of the Islamic year on the tenth day of which month is the festival of Eidul Adha.

dates, it would not have been easy for his followers, with divergent circumstances, to take after him in this regard, and would have, further, given rise to the misunderstanding that these fasts, too, were among the essential duties of the Faith. In fine, for reasons like these, the Prophet ﷺ did not abide by any particualr days or dates. It was the best and wisest course for him but as far as the Companions were concerned, he, often, exhorted them to keep the three fasts of the month on the 13th, 14th and 15th of the lunar dates.

Fasts of *Ayyam-ul Beed*

(٩٤٧/٦٤) عَنْ اَبِىْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَا ذَرٍّ اِذَا صُمْتَ مِنَ الشَّهْرِ ثَلٰثَةَ اَيَّامٍ فَصُمْ ثَلٰثَ عَشْرَةَ وَاَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ

(رواه الترمذى والنسائى)

(947/64) Abu Zarr Ghifari ؓ narrated that the Prophet ﷺ said to him: "O Abu Zarr! When you keep the three monthly fasts, keep them on the 13th, 14th and 15th(of the month)."

(Tirmizi, Nasai)

(٩٤٨/٦٥) عَنْ قَتَادَةَ بْنِ مِلْحَانَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَامُرُنَا اَنْ نَّصُوْمَ الْبِيْضَ ثَلاثَ عَشَرَةَ وَاَرْبَعَ عَشَرَةَ وَخَمْسَ عَشَرَةَ وَقَالَ هُوَ كَهَيْئَةِ الدَّهْرِ

(رواه ابوداؤد والنسائى)

(948/65) Qatadah bin Milhan related to us that the Prophet ﷺ used to tell us to fast on *Ayyam al-Beed*[1] i.e., on the 13th, 14th and 15th of the month, and he said that to fast on these three days of the month was equal in value to fasting forever (i.e., throughout the year). (Abu Dawood and Nasai)

Commentary: The Traditions reproduced above show, firstly, that the faithful bondsman who observes 3 supererogatory fasts every month will merit the reward equal in value to fasting on all thirty days of the month, and secondly, that it is better to observe the fasts on the 13th , 14th and 15th of the month.

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1. Meaning days of the month during the nights of which the moon is at its brightest, i.e., the 13th, 14th and 15th of the month accroding to the lunar calendar.

The fast of *'Aashurah*

In some of the preceding narratives the virtues of the fast of *'Aashurah* and the speical care the Prophet ﷺ took to observe it have been mentioned in passing. The Traditions that follow appertain specifically to it and, also, deal with the historical significance of that day.

(٩٤٩/٦٦) عَنْ اِبْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِيْنَةَ فَوَجَدَ الْيَهُوْدَ صِيَامًا يَّوْمَ عَاشُوْرَاءَ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا هٰذَا الْيَوْمُ الَّذِىْ تَصُوْمُوْنَهُ فَقَالُوْا هٰذَا يَوْمٌ عَظِيْمٌ اَنْجَى اللّٰهُ فِيْهِ مُوْسٰى وَقَوْمَهُ وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ فَصَامَهُ مُوْسٰى شُكْرًا فَنَحْنُ نَصُوْمُهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَحْنُ اَحَقُّ وَاَوْلٰى بِمُوْسٰى مِنْكُمْ فَصَامَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَمَرَ بِصِيَامِهِ (رواه البخارى و مسلم)

(949/66) Ibn-i-Abbas رضي الله عنه narrated that when the Messenger of Allah ﷺ came to Madinah he found that the Jews fasted on *Yaum Al-Aashurah*, i.e., the 10th of Moharrum. He enquired from them what was the significance of the day (in their religious tradition) that they fasted on it. They replied: 'It is a very great day with us. On it, the Lord had delivered Musa عليه السلام and the Children of Israel from the enemy and drown the Pharosal and his army, and Musa عليه السلام used to fast on this day as a mark of gratitute to the Almighty, and we, too fast on it as his loyal followers.' The Prophet ﷺ thereupon remarked: 'Musa عليه السلام has a greater claim upon me than upon you.' He, then, fasted on that day himself and instructed his followers to do the same." (Bukhari and Muslim)

Commentary: One can imagine from the above Tradition that the sacred Prophet ﷺ began to observe the fast on the day of 'Aashurah only when he had come to live in Madinah, after the Migration, though it is clearly stated in Sayyidah Ayshah's رضى الله عنها narrative, quoted, again, in *Sahih Bukhari* and *Sahih Muslim* that the Quraysh of Makkah fasted on the day of *'Aashurah* even during the days of Ignorance and the holy Prophet ﷺ, also, kept it in Makkah, before the migration. Later when the Prophet ﷺ migrated to Madinah, he kept that fast there, too, and ordered his

followers to act likewise.

In fact, the day of *'Aashurah* commanded much reverence among the Quraish, also, in the days of Ignorance. The covering of the House of Ka'bah was changed on that day and the Quraish fasted on it. Perhaps some reports of the sayings of Sayyidina Ibrahim عليه السلام and Sayyidina Ismail عليه السلام regarding the day of *'Aashurah* had reached the Quraish and it was the custom of the holy Prophet ﷺ to join in the good things the Quraish did owing to their affinity with the community of Ibrahim عليه السلام. He, consequently, participated in the *Hajj* and, also, kept the fast of *Aashurah* with the Quraish but did not enjoin it upon others. Later, when the Prophet ﷺ came to Madinah and saw the Jews observing the fast of *'Aashurah* and learnt from them that it was the blessed day on which God had drownned Pharoah and his people and delivered Sayyidina Musa عليه السلام and his followers from them, and, accroding to reports mentioned in *Musnad Ahmad* etc., the Ark of Nuh عليه السلام also, had, rested on the Mount of Ararat on that very day, he took a greater interest in the fast, and also, ordered the Muslims, in general, to fast on that day. In some Traditions it is stated that the Prophet ﷺ enjoined it with such force and emphasis as is, generally, done in case of an obligatory or near-obligatory duty. Thus, it is related in *Sahih Bukhari* and *Sahih Muslim*, on the authority of Rubbi'ah bint Mu'awwiz and Salmah bint Aku, that on the morning of *'Aashurah*, the Prophet ﷺ send word to the Ansars living in the settlements of Madinah that those who might not have eaten or drunk anything up to that time should fast on that day while those who had eaten or drunk something shou... from that time abstain from it for the rest of the day and behave like fasting men.

These reports have induced many a legist to conclude that in the beginning the fast of *'Aashurah* was *Wajib* i.e., essential or binding but later when the fasts of *Ramadan* were prescribed, its obligatoriness was annulled and its position became that of a supererogatory fast about which we have already seen the Prophet's ﷺ saying "I hope that by its auspicousness the sins of the previous year will be removed." Even after it, the Prophet ﷺ continued to attach the greatest importance to it after the fasts of *Ramadan*.

(٩٥٠/٢٧) عَنْ اِبْنِ عَبَّاسٍ قَالَ مَا رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَحَرَّى صِيَامَ يَوْمٍ فَضَّلَهُ عَلٰى غَيْرِهِ اِلَّا هٰذَاالْيَوْمَ يَوْمَ عَاشُوْرَاءَ وَهٰذَا الشَّهْرَ يَعْنِيْ شَهْرَ رَمَضَانَ (رواه البخاری و مسلم)

(950/67) Abdullah bin Abbas ﷺ narrated "I did not see that the Prophet ﷺ showed much concern for the fast of any day of virtue and excellence save of the day of *'Aashurah* and of the blessed month of *Ramadan*." (Bukhari and Muslim)

Commentary: The purport of the above Tradition is that it was felt by Abdullah bin Abbas ﷺ from the practice of the Prophet ﷺ that among the supererogatory fasts, he attached the greatest importance to the fast of *'Aashurah*."

(٩٥١/٦٨) عَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ حِيْنَ صَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَاشُوْرَاءَ وَاَمَرَبِصِيَا مِهٖ قَالُوْا يَا رَسُوْلَ اللّٰهِ اِنَّهُ يَوْمٌ يُعَظِّمُهُ الْيَهُوْدُ وَالنَّصَارٰى فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِذَا كَانَ الْعَامُ الْمُقْبِلُ اِنْشَاءَ اللّٰهُ صُمْنَا الْيَوْمَ التَّاسِعَ قَالَ فَلَمْ يَاتِ الْعَامُ الْمُقْبِلُ حَتّٰى تُوُفِّيَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

(951/68) It is related on the authority of Abdullah bin Abbas ﷺ that when the Messenger of Allah ﷺ made it his principle and custom to observe the fast of *'Aashurah*, and, also, bade the Muslims to do the same, some Companions ﷺ said to him: "O Messenger of Allah ﷺ! The Jews and Christians celebrate this day as a festival (and, in a way, it has become their national and religious characteristic and when we keep fast on that particualr day a resemblance is created between us and them. Can no alteration, then, be made in it so that the question of resemblace did not arise)?" The Prophet ﷺ replied: "God willing, when the next year comes we will fast on the 9th." "But", adds Abdullah bin Abbas ﷺ, "The Prophet ﷺ died before (the arrival of) the month of *Muharrum* of the next year." (Muslim)

Commentary: The decision to make a change in the date of the fast of *'Aashurah* could not be acted upon in the Prophet's ﷺ lifetime but the *Ummah* recieved the guidance from it that such a similitude and assoiciation should preferably be avoided.

The resolve to keep fast on the 9th of Muharram could mean two things, both of which have been explained by the commentators. Firstly, that the Prophet ﷺ and, with him, the *Ummah* will observe the fast on the 9th instead of the 10th of *Muharrum,* and, secondly, that they will fast on the 9th in addition to the 10th of *Muharrum,* and, thus, their conduct will become different from that of the Jews and Christians. A majority of theologists, however , have preferred the latter view and held that, in addition to the day of *Aashurah*, fast should, also, be kept on the 9th of Muharrum, and if it may not be possible due to some reason to fast on the 9th of *Muharrum* then it should be done on the 11th.

Nevertheless, since in our time the Jews and Christians do not observe fast on th day of 'Aashurah, i.e., the 10th of *Muharrum,* and, in truth, they do not follow the lunar calendar at all, the question of similitude and partnership has, in our view, ceased to have a relevance. It should, therefore, not be necessary, now, to, keep fast on the 9th or 11th of *Muharrum*.

The Fast of *Arafah*

(٩٥٢/٦٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَيَّامٍ اَحَبُّ اِلَى اللّٰهِ اَنْ يُّتَعَبَّدَ فِيْهَا مِنْ عَشْرِ ذِى الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ بِصِيَامِ سَنَةٍ وَّقِيَامُ كُلِّ لَيْلَةٍ مِّنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ (رواه الترمذى)

(952/69) Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ said: "There are no days on which Allah likes better to be worshipped than the ten days of *Zul-Hajjah*. Fasting observed on each of these days is equivalent to a year's fasting, and salah during each of these nights is equivalent to salah during Laylatul Qadr." (Tirmizi)

Commentary: We have explained in a previous *Hadith* that these refer to the nine days of *Zul Hajjah* because it is forbidden to fast on Id day which is on the tenth.

(٩٥٣/٧٠) عَنْ اَبِىْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صِيَامُ يَوْمِ عَرَفَةَ اِنِّىْ اَحْتَسِبُ عَلَى اللّٰهِ اَنْ يُّكَفِّرَ السَّنَةَ الَّتِىْ بَعْدَهُ وَالسَّنَةِ الَّتِىْ قَبْلَهُ (رواه الترمذى)

(953/70) It is related by Abu Qatadah ﷺ that the Prophet ﷺ said: "I confidently expect from God that the fast of the day of *'Arafah* (i.e., the 9th of *Zul-Hajjah*) will be an atonement for the sins of the previous year and of the subsequent year." (Tirmizi)

Commentary: Form the other sayings as well as the practice of the sacred Prophet ﷺ it appears that this exhortation for the fast of Arfah is not for the pilgrims[1] who are camping in *'Arafat* on the day of *Arafah* for performing the *Hajj*. For them, the right course is not to fast on that day.

Observation: Some people doubt such tidings which promise great reward. They should not do so especially when the *Hadith* is authentic.

The Fast of 15th of *Sha'ban*

(٩٥٤/٧١) عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُوْمُوْا لَيْلَهَا وَصُوْمُوْا نَهَارَهَا فَإِنَّ اللّٰهَ يَنْزِلُ فِيْهَا لِغُرُوْبِ الشَّمْسِ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُوْلُ اَلاَ مِنْ مُّسْتَغْفِرٍ فَاغْفِرُلَهُ اَلاَ مُسْتَرْزِقٌ فَارْزُقُهُ اَلاَ مُبْتَلًى فَأُعَافِيْهِ اَلاَ كَذَا اَلاَ كَذَا حَتّٰى يَطْلَعَ الْفَجْرُ

(رواه ابن ماجه)

(954/71) It is related by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ said: "When the 15th night of *Sha'ban* comes, on that night offer Nafl prayers in the presence of the Lord and keep fast on that day for, in that night, soon after sunset, the special mercy of Allah descends on the First Heaven and He proclaims, 'Is there a bondsman who begs forgiveness from Me that I may forgive him? Is there a bondsman who begs sustenance from Me that I may grant him sustenance? Is there a bondsman in distrress who begs good health and well-being from Me that I may bestow good health and well-being upon him?' In the same way, God calls different kinds of needy people to supplicate to Him for their needs at that time so that He may grant their petitions. From sunset till dawn, in that night, the Mercy of the Lord calls His bondsmen in a like manner." (Ibn Majah)

Commentary: On the basis of this report the pracitce obtains among the religous-minded Muslims everywhere to keep fast on

[1]. Meaning the pilgrims to the House of Ka'bah for carrying out the Hajj.

the whole, feel that, from the point of view of documentary evidence of transmission, it is a very weak kind of report. About one of its narrators, Abu Bakr bin Abdullah, the doctors of formal criticism of the Traditions have even gone to the extent of saying that he used to concoct reports.

Only this solitary report is found in the standard compilations about the fasts of the 15th of *Sha'ban*, but as regarads prayer, suppliction and repentance in the night of the 15th of that month, a number of other Traditions have, also, been related.

Though the line of narrators of none of these is reliable, as judged by the criterion laid down by the scholars of the Traditions, the number of such narratives is quite large and these have been related on the authority of different Companions, and, as such, some scholars like Ibn-is-Salah are disinclined to hold them as wholly unfounded.

Supererogatory Fasts on Particular Days

In the forgoing Traditions, Muslims have been urged to keep supererogatory fasts in some particular months of the year and some specific dates of the month. In the same way, they have also been exhorted to fast on certain days of the week. Guidance, in this regard, is, also, available from the practice of the sacred Prophet ﷺ.

(٩٥٥/٧٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُعْرَضُ الْاَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيْسِ فَاُحِبُّ اَنْ يُعْرَضَ عَمَلِىْ وَاَنَا صَائِمٌ

(رواه الترمذى)

(955/72) It is relared by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Deeds are presneted (before) God on (every) Monday and Thrusday, and I want that I am fasting when my deeds are presnented." (Tirmizi)

(٩٥٦/٧٣) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيْسِ

(رواه الترمذى والنسائى)

(956/73) It is related by Sayyidah Ayshah رضی اللہ عنہا that the Messenger of Allah ﷺ kept fasts on Monday and Thursday."

(Tirmizi and Nasai)

(٩٥٧/٧٤) عَنْ اَبِىْ قَتَادَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ يَوْمِ الْاِثْنَيْنِ فَقَالَ فِيْهِ وُلِدْتُّ وَفِيْهِ اُنْزِلَ عَلَىَّ (رواه مسلم)

(957/74) Abu Qatadah ﷺ narrated that (once) the Prophet ﷺ was asked about fasting on Mondays, and he replied: "I was born on Monday and it was on Monday that the revelation of the Qur'an to me began." (Muslim)

Commentary: It shows that Monday is a most propitious day. It was on it that the sacred Prophet ﷺ, was born and the revelation of the Word of God began. To fast on it, naturally, is highly commendable and praiseworthy.

One of the reasons why the Prophet ﷺ, sometimes, or often, fasted on a Monday was that the deeds of men were presented to Allah on it and he wanted to be fasting when it took place, and the other was the feeling of gratitude at the two outstanding favours of Allah his own birth and the commencement of the Revelation which, indeed, are a blessing for the entire mankind.

(٩٥٨/٧٥) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ.......... قَلَّمَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ يَوْمَ الْجُمُعَةِ .... (رواه الترمذى والنسائى)

(958/75) It is related on the authority of Abdullah bin Masud ﷺ that seldom it was that the Prophet ﷺ did not keep fast on a Friday." (Tirmizi and Nasai)

Commentary: It shows that the Prophet ﷺ generally, fasted on Fridays. But from other Traditions we learn that he forbade it for the reason that people did not, owing to the blessedness and superiority of that day, single it out for the supererogatory fast and its night for keeping vigil.

(٩٥٩/٧٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَخْتَصُّوْا لَيْلَةَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ اللَّيَالِىْ وَلَا تَخْتَصُّوْا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْاَيَّامِ اِلَّا اَنْ يَّكُوْنَ فِىْ صَوْمٍ يَصُوْمُهٗ اَحَدُكُمْ (رواه مسلم)

(959/76) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Do not single out the night of Friday among the nights for prayer, and, similarly, do not single out the day of Friday among the days for fasting except that a Friday falls on

the date on which anyone of you habitually keeps a supererogatory fast. (In that case, there is no harm in keeping a supererogatory fast on a Friday)". (Muslim)

Commentary: It was quite possible that affected strongly by the exceptional auspeciousness of a Friday, people who had a flair for perfection began to show excessive solictitude for keeping a superereogatory fast on it and devoting its night to prayers, and, thus, something which God had not prescribed as binding or essential got elevated to that position. Hence, the Prophet ﷺ disallowed it. The injunction, however, is of an administrative nature and its purpose merely is that the supererogatory fast on a Friday and the spending of its night in devotions did not become an additional ritual.

(٩٦٠/٧٧) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ مِنَ الشَّهْرِ السَّبْتَ وَالْاَحَدَ وَالْاِثْنَيْنِ وَمِنَ الشَّهْرِ الْاٰخَرِ الثَّلٰثَاءَ وَالْاَرْبَعَاءَ وَالْخَمِيْسَ (رواه الترمذى)

(960/77) It is related on the authority of Sayyidah Ayshah رضى الله عنها that the Prophet ﷺ (also did so that he) fasted, in one month, on Saturday, Sunday and Monday, and, in the other, on Tuesday, Wednesday, and Thursday. (Tirmizi)

Commentary: We have learnt, already, from Sayyidah Ayshah's رضى الله عنها own narrative that the holy Prophet ﷺ did not follow a fixed routine about the three supererogatory fasts of the month. What the above Tradition denotes simply is that it was, also, his practice that in one month, he fasted on the first three days of the week, i.e., Saturday, Sunday and Monday, and, in the next, on the three coming after them, i.e., Tuesday, Wednesday and Thurday. About Friday, it has perviously been stated in the Tradition related by Abdullah bin Mas'ud ﷺ that the prophet ﷺ often kept fast on it. Thus, apart from the day and dates the fasts on which enjoy an instrinsic superiority, the Prophet ﷺ took care that his superoragatory fast fell on every day of the week so that people could know that all the seven days were the days of worship.

Days on Which Supererogatory Fasts Are Prescribed

There are certain days in a year on which it is forbidden to observe fasting. God is the Absolute Monarch, the Supereme Being, the Knower of all things. He declared *Salah* to be the worship of highest order and yet forbade the offering up of it at some particualr hours like those of the rising, setting and declining of the sun. Likewise, He proclaimed fasting to be a particualrly favoured form of worship but, at the same time, prohibited it on certain days. We are but to carry out His Commandments. It is not for us to reason why.

(٩٦١/٧٨) عَنْ اَبِىْ سَعِيْدِ نِ الْخُدْرِىِّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَالنَّحْرِ (رواه البخارى و مسلم)

(961/78) Abu Sa'eed Khudri ﷺ narrated that the Messenger of Allah ﷺ has forbidden the fast of *Yaum-ul-Fitr* and of the day of sacrifice (of animals) (i.e., *Yaumul Adha*) (Bukhari and Muslim)

(٩٦٢/٧٩) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الْاَضْحٰے وَيَوْمِ الْفِطْرِ (رواه مسلم)

(962/79) Sayyidina Abu Hurayrah ﷺ said, that the Messenger of Allah ﷺ disallowed fasting on the *Eid Al-Adha* and the *Eid-Al-Fitr*. (Muslim)

(٩٦٣/٨٠) عَنْ اَبِىْ عُبَيْدٍ مَوْلٰى ابْنِ اَزْهَرَ قَالَ شَهِدْتُّ الْعِيْدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَجَاءَ فَصَلّٰى ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ فَقَالَ اِنَّ هٰذَانِ يَوْمَانِ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِهِمَا يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَالْاٰخَرُ يَوْمٌ تَاكُلُوْنَ فِيْهِ مِنْ نُسُكِكُمْ (رواه مسلم)

(963/80) Abu Ubayd Ibn Azhar (Taba'ee) narrated "I offered the *Eid* prayers behind Umar bin Khattab ﷺ. He led the service, and, at the conclusion of it, delivered the sermon in which he said: "The two days of *Eid* are such that on them the Prophet ﷺ has forbidden fasting. Of these, one is the day of your breaking fasts (after the whole of Ramadan) and the other is the day of

eating the flesh of the animals sacrificed by you." (Muslim)

(٩٦٤/٨١) عَنْ نُبَيْشَةَ الْهُذَلِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيَّامُ التَّشْرِيْقِ اَيَّامُ اَكْلٍ وَّشُرْبٍ وَّذِكْرِ اللّٰهِ (رواه مسلم)

(964/81) It is related by Nubaisha Huzali that the Prophet said that "*Ayyam ul-Tashriq* (i.e., the 11th, 12th and 13th of Zul-Hajjah) are the days of eating, drinking and remembering the Lord." (Muslim)

Commentary: In the two aforementioned narratives of Sayyidina Abu Saeed Khudri and Sayyidina Umar it is explicitly forbidden to fast on the days of *Eidul Firt* and *Eidul Adha*, and, in Sayyidina Umar's account, it is, further, indicated that the fast of *Yaumul Fitr* is forbidden because God has proclaimed it to be the "Day of breaking Fast, i.e. of abstraining from fasting, and eating and drinking after *Ramadan,* and, thus, to fast on this day is to act against the wish and purpose of Allah and the fast of *Yaumul Adha* is forbidden because the pleasure of the Lord is that the bondsmen ate, like beggars at His door, the flesh of the animals sacrificed by them as a feast from Allah, and, he, of course, is a most arrogant and ungrateful bondsman who deliberately keeps fast on the day of general feast of God. Since the 11th and 12th of *Zul Hujjah* are the days of the sacrifical offering of animals, the same rule will, also, apply to them.

From Nubaisha Huzali's report we, again, learnt that the Prophet has declared all the days of *Tashriq* to be the days of feast from the Lord and these include the 13th of *Zul-Hajjah* as well. Thus, fasting is prohibited on all the four days, from the 10th to the 13th *Zul-Hujjah.* Now, to fast on these days will be a sin, not worship.

A Supererogatory Fast Can be Voided

A heavy penalty has to be paid for voiding a fast of the month of *Ramadan* without a cogent reason. But a supererogatory fast can be broken before time without incurruing a penlaty or the need to make amends for it. The Prophet has done it himslef, occasioanlly, and, also, informed others that it was permissible.

(٩٦٥/٨٢) عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقَالَ هَلْ عِنْدَكُمْ شَيْئٌ فَقُلْنَا لَا قَالَ فَإِنِّيْ إِذًا صَائِمٌ ثُمَّ اَتَانَا يَوْمًا اٰخَرَ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ اُهْدِىَ لَنَاحَيْسٌ فَقَالَ اَرِنِيْهِ فَلَقَدْ اَصْبَحْتُ صَائِمًا فَاَكَلَ (رواه مسلم)

(965/82) It is related by Sayyidah Ayshah رضى الله عنها that one day the Prophet ﷺ came to my apartment and asked, 'Is there anything to eat in your house?" 'Ther is nothing at this thime,' I replied. The Prophet ﷺ said, 'Then I shall keep fast today.' Later, when on another day the Prophet ﷺ came to my apartment, I said to him, 'Today (someone) has sent me Hais[1] as a gift.' 'Do eat it'. The Prophet ﷺ replied, 'Let me see it. I had formulated the intention to fast today.' He, then ate a portion of it and did not keep fast.' (Muslim)

Commentary: It shows, firstly, that the intention for a supererogatory fast can be formulated during the day also, and, secondly, that a supererogatory fast can be voided if one changes one's mind after the formulation of intention.

(٩٦٦/٨٣) عَنْ اُمِّ هَانِئٍ قَالَتْ لَمَّا كَانَ يَوْمُ الْفَتْحِ فَتْحِ مَكَّةَ جَاءَ تْ فَاطِمَةُ فَجَلَسَتْ عَلٰى يَسَارِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاُمُّ هَانِئٍ عَنْ يَمِيْنِهٖ فَجَاءَ تِ الْوَلِيْدَةُ بِاِنَاءٍ فِيْهِ شَرَابٌ فَنَاوَلَتْهُ فَشَرِبَ مِنْهُ ثُمَّ نَاوَلَهٗ اُمَّ هَانِئٍ فَشَرِبَتْ مِنْهُ فَقَالَتْ يَارَسُوْلَ اللّٰهِ لَقَدْ اَفْطَرْتُ وَكُنْتُ صَائِمَةً فَقَالَ لَهَا اَكُنْتِ تَقْضِيْنَ شَيْئًا قَالَتْ لَا قَالَ فَلَا يَضُرُّكِ اِنْ كَانَ تَطَوُّعًا

(رواه ابوداؤد والترمذى والدارمى)

(966/83) It is related by Umm Haani bint Abi Talib رضى الله عنها "On the day of the Victory of Makkah (when the Prophet ﷺ was in Makkah), Fatimah رضى الله عنها came and sat on the left side of the Prophet ﷺ while I was sitting on his right. In the meantime, a little girl brought something for the Prophet ﷺ and handed it over to him. The Prophet ﷺ drank a little of it, and, then, passed it on to me, and I, also, drank a little of it, and, after it, I told the Prophet ﷺ that I was fasting and had voided the fast by drinking it. The Prophet ﷺ enquired, 'did you want to make amends for any obligatory fast by measn of it?' 'No', I replied, '(It was simply a supererogatory fast).' The Prophet ﷺ,

[1]. A kind of sweetmeat perpared with dates and butter.

thereupon, remarked, 'There is no harm if it was a supererogatory fast." (Abu Dawood, Tirmizi and Daarami)

Commentary: It distinctly tellls that there is no sin in breaking a supererogatory fast before time. In another Tradition referring to the same incident it is stated that "a person who is keeping a supererogatory fast is free to complete it if he likes or to break it (before time) if he wants to do so for some reason." But in none of the two Traditions is it clarified whether another fast, on some other day, has to be kept as an atonement for it. The Tradition given below, however, contains the command for the expiatory fast.

(٩٦٧/٨٤) عَنْ عَائِشَةَ قَالَتْ كُنْتُ اَنَا وَحَفْصَةُ صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ اِشْتَهَيْنَاهُ فَاَكَلْنَا مِنْهُ فَقَالَتْ حَفْصَةُ يَارَسُوْلَ اللّٰهِ اِنَّا كُنَّا صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ اِشْتَهَيْنَاهُ فَاَكَلْنَا مِنْهُ قَالَ اِقْضِيَا يَوْمًا اٰخَرَ مَكَانَهُ (رواه الترمذی)

(967/84) Sayyidah Ayshah رضی الله عنها narrated "Both I and Hafsa رضی الله عنها were keeping a supererogatory fast when food was laid before us. We felt inclined to eat it and we ate it. After it, Hafsa رضی الله عنها said to the Prophet ﷺ, 'O Messenger of Allah! Both of us were fasting and (in that state) food was brought to us. We liked the food and ate it(and, thus, void the fast)." 'Keep an expiatory fast in place of it on some other day,' replied the Prophet ﷺ.' (Tirmizi)

Commentary: It shows that when a suepererogatory fast is intentionally voided another fast should be kept to make amends for it. It is essential to do so, according to Imam Abu Hanifah رحمة الله عليه, while Imam Sha'fee رحمة الله عليه believes that it is only *Mustahab*.

قال اللّٰہ تعالیٰ

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ط وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِىٌّ عَنِ الْعٰلَمِيْنَ

(البقره ۳:۹۷)

NATURE AND OBJECTS OF THE *HAJJ*

Among the five principal tenets of Islam, the last is the *Hajj* or Pilgrimage to Makkah.

What the *Hajj* denotes, briefly, is that the truthful Believers present themselves, on a fixed day, in the court of the Almighty, like His frienzied adorers, to express their fidelity to the legacy of His Friend, Sayyidina Ibrahim عليه السلام, by emulating his example in every act and gesture, and to identify themselves with his sublime ideals and resplendent sentiments to the best of their ability.

One aspect of the Glory of Allah is that He is the Allpowerful, the Absolute, the King of Kings, and we are His humble slaves. The other is that, in Him, all the attributes of Beauty and Elegance, which evoke the feelings of love and admiration, are assembled in their most perfect form, and, thus, He, alone, is Adored One, in the real sense. The former aspect of Might and Magnificence demands that the bondsmen appear before the Lord as the embodiments of humility and lowliness. The foremost practical duty in Islam, i.e., prayer (*Salah*), is typically representative of this state, and *Zakah*, too, is amply indicative of another feature of the unique relationship by demonstrating that the authority of the Lord extends over the wealth earned or acquired by the bondsmen as well. The latter aspect of Charm and Loveability requires that the attachment of the bondsman to God should be one of love and fervency. To some extent, this peculiarity finds its expression in fasting. To forego food and drink and to abstain from the grartification of carnal desires is among the degrees or stages of love. But the Hajj offers a complete manifestation of it. To wear an unsewn, shroud-like a garment instead of a stitched dress, to remain bareheaded and dishevelled, to refuse to have a hair-cut and to avoid pairing off the nails, combing the hair and applying oil to

it and using perfume and taking a bath, and to utter the loud cry of *Labbaik Labbaik* (Here I am! Here I am!), and to walk round the House of Ka'bah, to kiss the Black Stone fixed in a corner of it, to embrace its walls and to weep and wail, and to go round about the hills of Safa and, Marwa, and then, to go out of the town of Makkha and stay sometimes in the wilderness of Mina, sometimes in the uninhabited region of Arafat and sometimes in the wasteland Muzdalifa, and after it, to throw pebbles, again and again, at Jamrat[1] which in fact, are the symbols of Satan — all these acts are commonly associated with those who are siezed with the sweet madness of love, and Sayyidina Ibrahim عليه السلام, so to speak, was the founder of this glorious tradition. God took such a great liking to these deeds and actions of his that He made them the rites and ceremonies of the *Hajj* and the *Umrah*.[2]

The commandment enjoining the *Hajj* was sent down, according to most reliable reports in 9 A.H. and the next year, only three months before his death, the Prophet ﷺ performed the Hajj with a very large party of the Companions which is, generally known as the Farewell Hajj. During it, the following verse was revealed to him at Arafat:

> This day I have perfected your religion for you and completed My favour unto you.
> (Al-Maidah 5:3)

> اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ. الاٰية
> (المائدہ : ۵:۳)

Though not expressly stated, it is included in the meaning of the above verse that the *Hajj* is the culminatiung tenet of Islam.

If a bondsman is blessed with a correct and sicnere *Hajj* which is called *Hajj Mabroor* in the special terminology of the *Shari'ah*, and even if a particle of association with the Prophet Ibrahim عليه السلام and Muhammad ﷺ is granted to him it will mean that he has, as one would say, attained the highest degree of felicity and obtained a boon than which there can be no greater gift or favour in this world.

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❶. Denoting the three pillars at Mina.

❷ Meaning the pilgrimage to Makkha at any time of the year other than that of the Hajj.

Obligatoriness and Superiority of The *Hajj*

(٩٦٨/١) عَنْ اَبِیْ هُرَيْرَةَ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَااَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوْا فَقَالَ رَجُلٌ اَكُلَّ عَامٍ يَّا رَسُوْلَ اللّٰهِ فَسَكَتَ حَتّٰى قَالَهَا ثَلٰثًا فَقَالَ لَوْقُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ ثُمَّ قَالَ ذَرُوْنِىْ مَاتَرَكْتُكُمْ فَاِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُوَالِهِمْ وَاخْتِلَافِهِمْ عَلٰى اَنْبِيَاءِ هِمْ فَاِذَا اَمَرْتُكُمْ بِشَيْئٍ فَأْتُوْ مِنْهُ مَااسْتَطَعْتُمْ وَاِذَا نَهَيْتُكُمْ عَنْ شَيْئٍ فَدَعُوْهُ

(رواه مسلم)

(968/1) Sayyidina Abu Hurayrah ﷺ related to us that one day the Messenger of Allah ﷺ delivered a sermon in which he said: "O people! The *Hajj* has been enjoined upon you (and) so make efforts to perform it." Someone asked: "Are we to perform the Hajj every year?" The Prophet ﷺ kept silent at the enquiry and did not give a reply till the questioner had put the same question thrice. The Prophet ﷺ, then, remarked (with evident displeasure) : "If in reply to your question I had said, 'Yes: it has been made obligatory to perform the Hajj every year; it would have come to be prescribed like that, and, (then); you would not have been able to observe it." After it, the Prophet ﷺ said: 'Unless I give you an order about anything, do not try to take the order from me (and add to you duties by asking questions). People of the earlier communities were ruined because they asked too many questions from their Prophets, and, then, failed to obey the commands. Thus, (my advice to you is that) when I give you an order for anything, try your best to carry it out and when I forbid against anything, leave it." (Muslim)

Commentary: In another Tradition referring to the same incident, and related on the authority of Sayyidina Ali ﷺ, it is indicated that proclamation by the Prophet ﷺ of the obligatoriness of the *Hajj* and the aforementioned conversation with the enquirer had taken place upon the revelation of the following verse of *surah Aal-Imran*;

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا.

(آل عمران،٣:٩٧)

Pilgrimage to the House (of Allah) is a duty men owe to God those who can afford the journey. (Aal-Imran 3:97)

In this Tradition the name of the questioner has not been mentioned but in the account of Sayyidina Abdullah bin Abbas ﷺ, quoted in *Musnad Ahmad, Daarami*, and *Nasai* it is stated that he was Aqr'a bin Habis Tamini. He was among the Quraish who had embraced Islam after the Victory of Makkah, and, thus, did not have a full opportunity to receive guidance from the Prophet ﷺ. It was owing to it that he made the mistake of asking such a question and persisting with it when the Prophet ﷺ did not give a reply.

The Prophet's remark that if he had replied in the affirmative it would have become a duty to perform the *Hajj* every year signifies that the qestioner should have realised that the command of obligatoriness of the *Hajj* he had conveyed was enought to show that it was to be carried out only once in a lifetime. To make an enquiry after it could, also, have resulted in the Prophet's ﷺ answering "yes" to it which would, of course, have been at the behest of God and, then, it would have become binding to perform the *Hajj* every year and the Ummah consequently, would have been put to great hardship.

Afterwards, the Prophet ﷺ observed that a large number of people belonging to the ancient communities had been destroyed owing to the evil habit of asking too many questions. They added to their duties by making all sorts of enquiries from their Prophets عليهم السلام, and, then failed to observe them.

At the end, the Prophet ﷺ enunciated the principle "When I give you an order for anything, try your best to carry it out, and when I forbid you against anything, give it up." What it goes to show is that ease and toleration was the charactristic feature of the *Shari'ah* brought by him and not severity and narraowness. One should sincerely try to observe it as best as one can for anything left wanting owing to human frailty or weakness is hoped that Allah will treat it with indulgenece and forgive it.

(٩٦٩/٢) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَلَكَ زَادًا وَّرَاحِلَةً تُبَلِّغُهُ اِلٰى بَيْتِ اللّٰهِ وَلَمْ يَحُجَّ فَلَا عَلَيْهِ اَنْ يَّمُوْتَ يَهُوْدِيًّا اَوْ نَصْرَانِيًّا وَّذَالِكَ اَنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى يَقُوْلُ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا (رواه الترمذى)

(969/2) It is related by Sayyidina Ali ﵁ that the Messenger of Allah ﷺ said: "Anyone whom God has given enough to perform the *Hajj*. and he also, has a conveyance which can take him to the House of God, if he still fails to do so then it does not matter whether he dies a Jew or a Christian, and it is so because God has said:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا (اٰل عمران ٣:٩٧)

Pilgrimage to the House (of Allah) is a duty men owe to God — those who can afford the journey." (Aal-e-Imran 3:97) (Tirmizi)

Commentary: It imparts a most severe warning to those who do not perform the *Hajj* despite the fact that they possess the means to undertake the Pilgrimage. to die in such a state, according to it, is similar to dying as a Jew or Christian. It is comparable to the admonition which couples together the giving up of prayer and apostasy and polytheism as for the same class of transgressions. It is set forth, also, in the Qur'an:

And establish prayer (and by leaving it out) be not of those who ascribe partners unto Him. (Al-Rum 30:31)

"اَقِيْمُو الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ." (الروم ٣٠:٣١)

The Muslims who do not perform the *Hajj* though they are religiously obliged to do so have been compared, in this Tradition, to Jews and Christians and not to polytheists because it was the peculiarity of the Jews and Christians that they did not perform the *Hajj* while the polytheists of Arabia did so but they did not offer salah, and, hence, the habitual neglect of prayer has been condemned as the chracteristic of those who ascribe partners to Allah.

Again, in support of the stern warning given in the above Tradition to those who do not carry out the *Hajj* although they can afford the journey reference has been made to the verse of *surah Aal-Imran* in which the prescribing of the Hajj as a duty has been proclaimed, i.e.,

Pilgrimage to the House (of Allah) is a duty men owe to God those who can afford the journey, (Aal-e-Imran3:97)

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

But it appears that the narrator stopped at reciting the first part of the verse while, in fact, the warning is based upon its latter part which reads:

وَمَنْ كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ (آل عمران ۳:۹۷)

But if any deny faith (let him know that) Allah stands not in need of any of His creatures. (Aal-e-Imran 3:97)

(meaning that if, after this commandment, anyone adopts the attitude of the Infidels and fails to perform the *Hajj* even though he can afford the journey then God does not care. He is Independent of all His creatures).

In it, those who possess the means and yet do not carry out the *Hajj* have been condemned as the deniurs of Faith and the admonition that God does not stand in need of His creatures has been administered to them which signifies that Allah is supremely unconcerned with what such ungrateful and defiant people do and in whatever state they die.

(۹۷۰/۳) عَنْ اِبْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَا يُوْجِبُ الْحَجَّ قَالَ الزَّادُ وَالرَّاحِلَةُ (رواه الترمذى و ابن ماجه)

(970/3) Abdullah bin Umar ﷺ narrated that a person came to the Prophet ﷺ and asked: "What makes the Hajj obligatory?" "The wherewithal of the journey and the conveyance," replied the Prophet ﷺ. (Tirmizi and Ibn Majah)

Commentary: In the Qur'an those who can afford the journey has been laid down as the condition that makes the Hajj obligatory. The aim of the questioner, perhaps, was to seek an elucidation of the stipulation and the Prophet ﷺ explained what it meant was, firstly, that a conveyance was available in which one could travel to Makkah, and, secondly, that there was enough money to meet the expenses during the journey. The jurists have, also, included the maintenance of persons who are dependent for their needs on the intending pilgrim which is self-evident.

(۹۷۱/٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمٍ وَّلَدَتْهُ اُمُّهُ (رواه البخارى و مسلم)

(971/4) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: "Whoever perfomrs the *Hajj* and commits no lustful act during ti nor disobeys God (in any other way) shall return from it as pure and sinless as he was at the time of his birth."
(Bukhari and Muslim)

Commentary: It tells that if anyone performs the *Hajj* and, during it, abstains from all lustful things and every other act of defiance to God which falls within the sphere of lewdness, his sins will be forgiven and he will return from it as spotless as he was when he had been born.

(٩٧٢/٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعُمْرَةُ اِلَى الْعُمْرَةِ كَفَارَةٌ لِّمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُوْرُ لَيْسَ لَهُ جَزَاءٌ اِلَّا الْجَنَّةَ
(رواه البخارى و مسلم)

(972/5) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: From one *Umrah* to another (i.e., the two Umrah) become an atonement for the sins committed during the period intervening between them, and the reward on *Hajj Mabroor* (i.e., pure and untainted *Hajj*) is Paradise itself and nothing less."
(Bukhari and Muslim)

(٩٧٣/٦) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَابِعُوْا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَاِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوْبَ كَمَا يَنْفِى الْكِيْرُ خَبَثَ الْحَدِيْدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُوْرَةِ ثَوَابٌ اِلَّا الْجَنَّةُ
(رواه الترمذى والنسائى)

(973/6) It is related by Abdullah bin Mas'ud ﷺ that the Messenger of Allah ﷺ said: "Perform the *Hajj* and *Umrah* again and again for both, the *Hajj* and the *Umrah,* remove poverty and sins in the same way as the furnace removes the impurities of gold, silver and iron and there is no lesser recompense on a pure and sincere Hajj than paradise."
(Tirmizi and Nasai)

Commentary: It shows that whoever performs the *Hajj* or *Umrah* with sincerity of the heart takes a dip, as it were, in the Lord's River of Mercy and, as a consequence of it, the filthy effects of sins are washed away from him. Besides, in this world, too, the favour of God upon him is that he is relieved of poverty and indigence and

prosperity and tranquility of the heart are bestowed upon him, and, again, the granting of Paradise in return for a pure *Hajj* is the firm and positive promise of Allah.

(٩٧٤/٧) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ اَلْحَاجُّ وَالْعُمَّارُ وَفْدُاللّٰهِ اِنْ دَعَوْهُ اَجَابَهُمْ وَاِنِ اسْتَغْفَرُوْهُ غَفَرَلَهُمْ (رواه ابن ماجه)

(974/7) It is related on the authority of Abu Hurayrah ﷺ that the Prophet ﷺ said: "Those who make the Pilgirmage for the *Hajj* or *Umrah* are the guests of Allah. The petitions they make will be granted and if they seek deliverance from sins, their sins will be gorgiven." (Ibn Majah)

(٩٧٥/٨) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا لَقِيْتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ وَمُرْهُ اَنْ يَّسْتَغْفِرَلَکَ قَبْلَ اَنْ يَّدْخُلَ بَيْتَهُ فَاِنَّهُ مَغْفُوْرٌ لَهُ (رواه احمد)

(975/8) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "When you meet anyone who has performed the Hajj, greet him, shake hands with him and beseech him to pray for the forgiveness of your sins before he reaches his home for he is in the state that decision of forgiveness has been taken for him (and it is confidently expected that his supplication will be accepted)."(Musnad Ahmad)

(٩٧٦/٩) عَنْ اَبِىْ هُرَيْرَةَ مَنْ خَرَجَ حَاجًّا اَوْ مُعْتَمِرًا اَوْ غَازِيًا ثُمَّ مَاتَ فِىْ طَرِيْقِهٖ كَتَبَ اللّٰهُ لَهُ اَجْرَ الْغَازِىْ وَالْحَاجِّ وَالْمُعْتَمِرِ (رواه البيهقى فى شعب الايمان)

(976/9) It is related on the authority of Abu Hurayrah ﷺ that whoever sets out with the intention of performing the *Hajj* or *Umarh* or for doing *Jihad* in the cause of Allah and dies in the way, the same reward is written down for him as is fixed for those who perform the Hajj or Umrah or carry out Jihad in the path of Allah." (Baihaqi)

Commentary: This benevolent rule and principle has, also, been enunciated in the Qur'an which says:

And whoso forsakes his home with the intention of migrating towards Allah and His Messenger, and death overtakes him (in the way), his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful. (Al-Nisaa 4:100)

وَمَنْ يَّخْرُجْ مِنْۢ بَيْتِهٖ مُهَاجِرًا اِلَى
اللّٰهِ وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ
فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ وَكَانَ
اللّٰهُ غَفُوْرًا رَّحِيْمًا(النساء.٤:١٠٠)

If anyone gets out of his house to do something for Allah but dies in the way then Allah gives him full reward for what he had intended.

MIQAT IHRAM TALBIA

Allah has proclaimed Ka'bah as the Qiblah of the faithful Believers and as His Own Bayt (i.e., House), and to make the pilgrimage to it and perform the *Hajj*, once in a lifetime, has been prescribed as a duty to God to all those who can afford the journey. He has, further, laid down some proprities for it one of which is that the pilgrims should not present themselves in their usual dress but in a mendicants robe which resembles the shroud and reminds them of the appearance they have to make before the Lord on the Day of Resurrection. No shirt, jacket, coat, sherwani, or trousers are to be worn; only a tahbund (a cloth sheet) is to be tied round the waist and a seamless sheet wrapped round the upper part of the body. The head has to be kept bare and no socks, not even shoes which cover the whole of the feet, are allowed.[1] There are, also, some other restirctions of a like nature the object of which is that the bondsman appeared in a condition that singinfied complete submission and indifference to wroldly comforts. But for the sake of the pirlgrms' convenience, it has not been enjoined that they start from their home wearing the *Ihram*[2] and observing the restristions that go with it. Were it so, the bondsmen would have been put to much difficulty. Till recently, pilgrims from many countries used to reach Makkah after travelling for months, and, even now, the journey for many of them, by land or sea takes several weeks. To abide by the rules and regualtions governing the state of wearing Ihram would, naturally, have proved very hard for most of them. So, some places have been marked out on different sides of the city of Makkah on reaching which a pirlgrim coming for the *Hajj* or

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❶. It should be noted that these rules regarding Ihram are for men only. The women are permitted to wear stitched clothes, to cover their heads and to wear socks or shoes out of consideration for Hijab.

❷. Denoting the pilgrim's robe as described above.

Umrah from a place lying beyond them is required to put on the *Ihram*. These are called *Miqat*.

It should, moreover, be borne in mind that the assuming of Ihram does not simply mean the wearing of the two sheets but, after it, two rak'at prayer (*salah*) are, also, offered, and, then, *Talbia* is recied with a loud voice and in a full-thorated manner, the words of which are as follows:

"لَبَّیکَ اللّٰهُمَّ لَبَّیکَ، لَبَّیکَ لَاشَرِیْکَ لَکَ لَبَّیکَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَکَ وَالْمُلْکَ لَاشَرِیْکَ لَکَ."

Ibbaik Allahumma labbaik; labbaik laa shareeka laka labbaik; innal-hamda wan nai'mata laka wal mulk; laa shreeka lak.

(O Allah! Here I am! Here I am in Thy presence! Thou hast no partner! All praise is for Thee and from Thee are all blessings! To Thee alone belongs Power and Rule! Thou art without a partner!)

After the recitation of Taliba, the pilgrim becomes *Muhrim* i.e., enters into the state of *Ihram*. The Pilgrimage begins with it and all the restrictions associated with *Ihram* come into force in the same way as a person offering prayer enters into the act of prayer on saying *Takbir* and the regulations prescribed for prayer become effective for him.

Miqat

(۱۰/۹۷۷) عَنْ ابْنِ عَبَّاسٍ قَالَ وَقَّتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَهْلِ الْمَدِيْنَةِ ذَاالْحُلَيْفَةِ وَلِاَهْلِ الشَّامِ الْجُحْفَةَ وَلِاَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ وَلِاَهْلِ الْيَمَنِ يَلَمْلَمَ فَهُنَّ لَهُنَّ وَلِمَنْ اَتَى عَلَيْهِنَّ مِنْ غَيْرِ اَهْلِهِنَّ لِمَنْ كَانَ يُرِيْدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُوْنَهُنَّ فَمَهَلُّهُ مِنْ اَهْلِهِ وَكَذَالِکَ وَكَذَاکَ حَتّٰى اَهْلُ مَكَّةَ يُهِلُّوْنَ مِنْهَا (رواه البخاری و مسلم)

(977/10) It is related by Abdullah bin Abbas ﷺ that the Prophet ﷺ appointed Zul Hulayfa as the *Miqat* for the inhabitants of Madinah, and Al-Juhfa for the inhabitants of Syria, and Qarnul Manazil for the inhabitants of Najd, and Yalamlam for the inhabitants of Yemen; and these four *Muaqit*[1] are for the people

1. Plural of Miqat.

who live in those places, and, besides them, for all those who come through them from other areas with intention of performing the *Hajj* or *Umrah*; and the people who are on the nearer side of these places (i.e., live between them and Makkah) shall put on Ihram on starting from their homes, and this procedure will go on like that until the inhabitants of the city of Makkah shall put on Ihram from Makkah. (Bukhari and Muslim)

(٩٧٨/١١) عَنْ جَابِرٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَهَلُّ اَهْلِ الْمَدِيْنَةِ مِنْ ذِى الْحُلَيْفَةِ وَالطَّرِيْقِ الْاٰخَرِ الْجُحْفَةُ وَمَهَلُّ اَهْلِ الْعِرَاقِ مِنْ ذَاتِ عِرْقٍ وَّمَهَلُّ اَهْلِ نَجْدٍ قَرْنٌ وَمَهَلُّ اَهْلِ الْيَمَنِ يَلَمْلَمُ (رواه مسلم)

(978/11) Sayyidina Jabir ﷺ relates that he heard the Messenger of Allah ﷺ say: "*Zul-Hulayfa* is the *Miqat* for the people of Madinah and Juhfa is the *Miqat* for those coming by the other route, and *Zaat-i-iraq* is the *Miqat* for the people of Najd, and yalamlam is the Miqat for the people of Yemen." (Muslim)

Commentary: In the narrative of Abdullah bin Abbas ﷺ only 4 muaqit are mentioned, Zul-Hulayfa, Juhfa, Qarnul Manazil and Yalamlam while in Jabir's narrative a fifth, *Zaat-i-iraq* is added for the inhabitnts of Iraq. There is, also, another minor variation in the two reports. In the former Tradition, Juhfa is described as the Miqat for the people of Syira, and, in the latter, for "those coming by the other route" which apparently, means that if the people of Madinah come by the other route i.e., through Juhfa to Makkah, they, too, can put on the Ihram from it. Some commentators, however, have held that the people of Syria are meant by the people "coming by the other route." In that case, only the difference of expression will remain in the two accounts. Anyhow, all the five Muaqit are positively marked out and universally accepted. Below we will describe them in a little detail:

(i) Zul Hulayfa: which indicates the borderline of the city of Makkah for those coming from the side of Madinah is situated only at a distance of 5 miles from Madinah. It is the farthest *Miqat* from Makkah, being two hundred miles away, or, rather, two hundred and fifty miles by the present route. Since the inhabitants of Madinah bear a special affinity with Islam, the *Miqat* for them has

been fixed at the greatest distance. They have a greater claim to be in the vanguard of those who strive in the path of Allah and observe the duties prescribed by Him.

(ii) Juhfa: is the *Miqat* for people coming from the Western areas like Syria. It was a settlement near Rabigh which has, now, become non-existent but it is well known that it was situated near Rabigh which is a hundred miles from Makkah near the coast.

(iii) Qarnul Manazil: Serves as the *Miqat* for those coming from the side of Najd. It is the name of a hill, about 35 miles to the east of Makkah; on the road leading to Najd.

(iv) Zaat-ul-Iraq: is the *Miqat* for the people coming from the side of Iraq. It is situated about 50 miles to the north-east of Makkah, on the road leading to Iraq.

(v) Yalamlam: is the *Miqat* for the people coming from the side of Yemem. It is a famous hill among the hills of Tahama and is situated about 40 miles to the south-east of Makkah, on the road that joins Yemen with it.

As both the aforementioned Traditions show, the sacred Prophet ﷺ had determined these five places as the *Miqat* for their own inhabitants as well as for those coming from the *Hajj* or Umrah from areas lying beyond them. The legists are agreed that pilgrims coming from the side of any of the *Muaqit* must put on the *Ihram* on crossing them.

The Robe of Ihram

(٩٧٩/١٢) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ اَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يَلْبِسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَلْبِسُوْا الْقَمِيْصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيْلَاتِ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ اِلَّا اَحَدٌ لَا يَجِدُ النَّعْلَيْنِ فَيَلْبَسُ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا اَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبِسُوْا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَّلَا وَرْسٌ (رواه البخاری و مسلم)

(979/12) It is related by Abdullah bin Umar ﵁ that once a person enquired from Messenger of Allah ﷺ, "What clothes can a *Muhrim* wear?" The Prophet ﷺ replied, 'Wear neither the shirt nor the turban nor the trousers nor the cloak for keeping off the rain nor leather-socks except that anyone has no footgear

to use in which case he can wear the leather-socks for the protection of feet after cutting (them) off from below the ankles, and also do not wear clothes that are scented with a saffron or vars." (Bukhari and Muslim)

Commentary: In this Tradition only a few clothes like the shirt, turban and trousers are mentioned which were in vogue during those days but the command applies to all the dresses that are or may be used in future by different peoples and in different countries for the purpose for which the shirt, turban and trousers etc., are worn.

Saffron is a well-known substance while Vars is the name of an odiferous leaf of yellow colour. As both of these were used for scenting, the use of clothes to which saffron or vars is applied has been forbidden in the state of *Ihram*.

The questioner wanted to know what clothes a *Muhrim* was to wear but the Prophet ﷺ told him what he was not to wear. This reply, in a way, contained the exhortation that the thing to be asked was not what kind of clothes should be worn by the *Muhrim,* but what was he to abstain from wearing for the effect of putting on the *Ihram* simply is that the use of certain clothes and things that are normally allowed becomes unlawful for people assuming it. The enquirer should, as such, have asked what kind of clothes and what acts were prohibited to a *Muhrim*.

(١٣/٩٨٠) عَنْ اِبْنِ عُمَرَاَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى النِّسَاءَ فِىْ اِحْرَامِهِنَّ عَنِ الْقُفَّازَيْنِ وَالنِّقَابِ وَمَا مَسَّ الْوَرْسُ وَالزَّعْفَرَانُ مِنَ الثِّيَابِ وَلْتَلْبَسْ بَعْدَ ذَالِكَ مَا اَحَبَّتْ مِنْ اَلْوَانِ الثِّيَابِ مُعَصْفَرٍ اَو خَزٍّ اَوْحُلِيٍّ اَو سَرَاوِيْلَ اَوْقَمِيْصٍ اَوْخُفٍّ (رواه ابوداؤد)

(980/13) Abdullah bin Umar ﷺ related to us, saying: "I heard Messenger of Allah ﷺ forbidding women from wearing gloves during *Ihram,* and from using the vail to cover the face, and from wearing clothes scented with saffron or vars, and, besides they could wear coloured garments if they like, and they could wear ornaments if they liked, and, also, shirt and trousers and leather-socks." (Abu Dawood)

Commentary: It shows that the wearing of stitched clothes like

shirt and trousers is disallowed only to men in the state of *Ihram*. Women are permitted to wear them owing to purdah and they can, also, wear leather-socks. Of course, they, too, are forbidden from wearing gloves and covering their faces with the veil but it does not mean that they kept their faces bare even before men with whom they were unacquainted. The Tradition only forbids regualr veiling of the face. In the presence of unrelated men they should screen their faces with cloaks etc.

In Abu Dawood, it is quoted on the authority of Sayyidah Ayshah رضی الله عنها, "We, women, were in the company of the Prophet ﷺ during the *Hajj*, while in *Ihram*. (so because of *Ihram* we did not cover our faces with the viel). (But) when men used to pass by in front of us, we suspended our cloaks from our heads and, thus, observed the *hijab*, uncovered our faces when the men had moved away."

From it, it is clear that women are forbidden from using the veil while in *Ihram* but they should screen their faces with the cloak etc. in the presence of strange men.

Taking a Bath Before *Ihram*

(٩٨١/١٤) عَنْ زَيْدِ بْنِ ثَابِتٍ اَنَّهُ رَاٰ ی النَّبِیَّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ تَجَرَّدَ لِاِهْلَالِهٖ وَاغْتَسَلَ (رواه الترمذی والدارمی)

(981/14) Zayd bin Thabit رضي الله عنه related to us that he saw that the Prophet ﷺ removed his clothes and took a bath for putting on Ihram. (Tirmizi and Daarami)

Commentary: On the strength of this Tradition, the taking of a bath before assuming *Ihram* has been declared a *Sunnah* but it is, also, enough that one only performed *Wudu* for offering the two rak'at of *Nafl* for *Ihram*. In case one could not even offer *salah* and simply formulated the intention of putting on *Ihram*, it would also suffice and the Ihram would be in order.

Talbia of *Ihram*

(٩٨٢/١٥) عَنْ اِبْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ يُهِلُّ مُلَبِّدًا يَّقُوْلُ لَبَّيْکَ اَللّٰهُمَّ لَبَّيْکَ لَبَّيْکَ لَاشَرِيْکَ لَکَ لَبَّيْکَ اِنَّ الْحَمْدَ

وَالنِّعْمَةَ لَکَ وَالْمُلْکَ لَا شَرِيْکَ لَکَ، لَايُزِيْدُ عَلٰى هٰـؤُلَاءِ الْکَلِمَاتِ

(رواه البخاری و مسلم)

(982/15) It is related by Abdullah bin Umar ﷺ that "I heard the Messenger of Allah ﷺ reciting *Talbia* in such a condition that the hair of his head were fixed and arranged in order (as the hair of the head, generally, are after a bath). He was reciting *Talbia* thus:

لَبَّيْکَ اَللّٰهُمَّ لَبَّيْکَ لَبَّيْکَ لَاشَرِيْکَ لَکَ لَبَّيْکَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَکَ وَالْمُلْکَ لَا شَرِيْکَ لَکَ.

Labbaik Allahumma labbaik; laa shareeka laka labbaik; innal hamda wan nai'mata laka wal mulk; laa shareeka lak.

(O Allah! Here I am! Here I am in Thy presence! Thou hast no partner! All praise is for Thee and from Thee are all blessings! To Thee alone belongs Power and Rule! Thou are without a patner).

He was reciting only these sets of wordes in Talbia and not making any addition to them." (Bukhari and Muslim)

Commentary: Commentators remarked that God had invited the bondsmen to the *Hajj* through His Friend, Sayyidina Ibrahim ﷺ, as is, alos, mentioned in the Qur'an. Thus, as the bondsman recites Talbia after assuming Ihram he, so to speak, says in response to the call of Ibrahim ﷺ and the invitation of Allah that:

"O Allah! Thou summoned me to Thy court and sent the call through Thy Friend. So, here I am in Thy presence, with all eagerness and submission."

First *Talbia* of *Ihram*

(٩٨٣/١٦) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَدْخَلَ رِجْلَهُ فِى الْغَرْزِ وَاسْتَوَتْ بِهٖ نَاقَتُهُ قَائِمَةً اَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِى الْحُلَيْفَةِ

(رواه البخاری و مسلم)

(983/16) Abdullah bin Umar ﷺ related to us, saying: "It was the practice of the Messenger of Allah ﷺ to recite the *Talbia* of Ihram (after offering 2 *Rak'at* of prayer in the mosque of *Zul Hulayfa*) when he placed his foot in the stirrup of the camel near

the mosque and the camel rose up with him (in the saddle)."

(Bukhari and Muslim)

Commentary: There is a difference in the narratives of the Companions ﷺ over when and where the holy Prophet ﷺ had recited the first *Talbia* of *Ihram* on the occasion of the Farewell Hajj. As we have seen above, according to Sayyidina Abdullah bin Umar's ﷺ report, the Prophet ﷺ mounted his camel near the mosque of Zul Hulayfa, after he had offered two *Ra'kat* of *Nafl* in it, and as the camel stood up with him, he recited the Talbia of Ihram for the first time, and, thus, became *Muhrim* from that time. But other reports have it that the Prophet ﷺ recited the first *Talbia* after offering prayer in the mosque of Zul Hulayfa and before mounting the camel. In *Sunan Abu Dawood* and *Mustadarak Haakim*, the celebrated *Taba'ee*, Sa'd bin Jubayr, is quoted as saying "I enquired about this divergence from Abdullah bin Abbas ﷺ and he explaied that the Prophet ﷺ had recited Talbia immediately after offering the two *Rak'at* of *Nafl* in the mosuqe of Zul Hulayfa but only the few persons present near him, at that time, could know it. After it, when the Prophet ﷺ mountetd his camnel and the camel stood up, he again, recited it and it was his first *Talbia* after getting up on his mount and the people who heard it but had not heard the first *Talbia* imagined that he had recited it for the first time on mounting the camel. Later, when the camel had reached the place called Baida and the Prophet ﷺ, once again, recited the Talbia those who had not heard the first two *Talbia* thought that he had recited the Talbia for the first time on reaching Baida.

This should remove any misunderstanding regarding the time and place of the recitation of the first *Talbia*.of *Ihran* by the sacred Prophet.

Talbia Should be Said With a Loud Voice

(۹۸٤/۱۷) عَنْ خَلَّادِ بْنِ السَّائِبِ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَانِىْ جِبْرَئِيْلُ فَامَرَنِىْ اَنْ اٰمُرَ اَصْحَابِىْ اَنْ يَّرْفَعُوْا اَصْوَاتَهُمْ بِالْاِهْلَالِ اَوِالتَّلْبِيَةِ

(رواہ مالک والترمذی و ابوداؤد والنسائی وابن ماجه والدارمی)

(984/17) Khallad bin Sa'ib a Taba'ee related on the authority of his father, Sa'ib bin Khallad Ansari ﵁, that the Prophet ﷺ said: "Jibril came to me and conveyed the Command of Allah that I order my Companions to recite *Talbia* with a loud voice."
(Mowatta Malik, Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarami)

(۹۸۵/۱۸) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُلَبِّى اِلَّا لَبّٰى مَنْ عَنْ يَّمِيْنِهٖ وَشِمَالِهٖ مِنْ حَجَرٍ اَوْمَدَرٍ حَتّٰى تَنْقَطِعَ الْاَرْضُ مِنْ هٰهُنَا وَهٰهُنَا (رواه الترمذى و ابن ماجه)

(985/18) It is related by Sahl bin Sa'd ﵁ that the Prophet ﷺ said: "When the faithful bondsman of Allah recites the *Talbia* of the *Hajj* or *Umrah* (and says, *Labbaik Allahumma Labbaik*) all the created things that are to his right and to his left, even the lifeless stones, trees or lumps of earth, also say *Labbaik* with him until the earth comes to an end from this side and from that side." (Tirmizi and Ibn Majah)

Commentary: The Qur'an tells that everything that exists in the heavesn and the earth pays adoration to Allah and sings His praises, but the human beings do not hear it. In the same manner, the above Tradition shows that every object on the left and the right hand sides of the faithful bondsman joins him when he says *Labbaik*, though he cannot know about it.

Special Supplication After *Talbia*

(۹۸٦/۱۹) عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ اِذَا فَرَغَ مِنْ تَلْبِيَتِهٖ سَأَلَ اللّٰهَ رِضْوَانَهٗ وَالْجَنَّةَ وَاسْتَعْفَاهُ بِرَحْمَتِهٖ مِنَ النَّارِ (رواه الشافعى)

(986/19) Umarah bin Khuzaymah bin Thabit Ansari related on the authority of his father "After the Messenger of Allah ﷺ had recited the Talbia (i.e., become a Muhrim on reciting it), he beseeched for His countenance and sought refuge in His Mercy from Hell." (Shafa'ee)

Commentary: On the basis of this Tradition the theologists have shown preference for the supplication after *Talbia* in which Allah is implored for His good graces and for Paradise and protection

from the punishment of Hell. There can, indeed, be no greater need or desire of a truthful bondsman than that he attained the favour of the Lord and gained entry into Heaven and secured protection against His wrath and against Hell. This is, therefore, the most suitable supplication for the occasion. After it, one can address whatever petition one likes to Allah.

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ رِضَاكَ وَ الْجَنَّةَ وَ نَعُوْذُبِكَ مِن غَضَبِكَ وَالنَّارِ

"Allahummah in-na nasaaluka rizaka wal jannata wa na'oozbika min ghazbika wan-nnar.

(O Allah! I beg of Thee Thy good pleasure and Paradise. I, also, beg of Thee to spare me out of Thy mercy the Punishment of Fire.

FAREWELL *HAJJ*

There is a difference of opinion over the year in which the command prescribing the *Hajj* was revealed. The prevalent view, however, is that it was in 9 A. H., after the Victory of Makkah. The sacred Prophet ﷺ did not himself, perform the *Hajj* that year but sent Sayyidina Abu Bakr ؓ as *Amir Hajj*, i.e., the leader of the Pirlgrimage to Makkah and the first *Hajj* was carried out under his leadership. Some important announcements were, also, made on that occasion one of which was that, in future, no apostate or polytheist would be allowed to perform the *Hajj* nor were the filthy pagan practices to be permitted.

The Prophet ﷺ, perhaps, refrained from performing the *Hajj* at that time because he wanted his *Hajj* to be so pure and perfect that there was not a single person participating in it who could defile it with rites and ceremonies of the Age of Perversion. It was to be a saga of light and virtue from the beginning to the end, presenting a true picture of his call and precepts. The Hajj of 9 A.H., under the guidance of Sayyidina Abu Bakr ؓ, thus, was to serve as preparatory step to the Prophet's own *Hajj* in the following year.

Anyhow, the Prophet ﷺ decided to perform the *Hajj* in 10 A.H., which was the last year of his life and since he had recieved the indication that the period of his existence in the world and the mission assigned to him by Allah were drawing to a close, he took special care to make known his intention publicly so that as many Muslims as possible availed themselves of the opportunity of learning the rites and formalities of the *Hajj* and other precepts and commands of Faith by going along with him on the pilgrimage and having a share in the exquisite auspiciousness of his company during the journey.

Thousands of Muslims collected in Madinah in response to the

call. The 24th of *Zul Qa'dah*[1] was a Friday and the Prophet ﷺ gave special instructions regarding the Hajj in the sermon he delivered on it and this magnificent party of pilgrims set forth from Madinah, after the *Zuhr* prayers, on Saturday, the 25th of *Zul Qa'dah*. The *Asr* prayer was observed at *Zul Hulayfa* where the Prophet ﷺ made the first halt. The Ihram, too, was to be worn from there. The night was spent at that placeand, on the next day, i.e., Sunday, the Prophet ﷺ and his Companions ؓ put on the *Ihram* after the *Zuhr* prayer, and left for Makkah, reaching there on the 14th of *Zul Hajjah*. More and more pilgrims joined the party on the way. From 40,000 to 1,30,000 men are reported to have performed the *Hajj* with the Prophet ﷺ. What, however, is common to all the narratives is that there was a vast concourse of men and nothing but heads could be seen on all sides.

During the *Hajj*, the Prophet ﷺ gave sermons on various occasions in which he made it plain that his time was near after which it would not be possible to obtain the knowledge of Faith directly from him. He took special pains to guide, instruct and train the people throughout the journey.

Apart from the rites and regulations of the *Hajj* and the detailed methods of performing it, the Traditions relating to the event, also, contain some most important guidance regarding the different branches of the *Shari'ah*.

In fact, so much was accomplished by way of teaching, preaching and propagation of Faith during the month-long journey as could, normally, not have been possible in several years. This has led some front-rank leaders of the *Ummah* to infer that the most effective means to acquire the knowledge and blessings of Faith is companionship during a religious tour.

We, now, proceed to quote first of all, the Tradition related on the authority of Sayyidina Jabir ؓ and Abdullah ؓ, but as it is too long, we shall break it into parts for purposes of the Commentary.

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❶. The name of the 11th month of the Islamic year, the 12th being that of *Zil Hajjah* in which Hajj is performed.

Details

(٩٨٧/٢٠) عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ اَبِيهِ قَالَ دَخَلْنَا عَلٰى جَابِرِ بْنِ عَبْدِاللّٰهِ فَسَأَلَ عَنِ الْقَوْمِ حَتّٰى انْتَهٰى اِلَيَّ فَقُلْتُ اَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حُسَيْنٍ فَاهْوٰى بِيَدِهٖ اِلٰى رَاسِيْ فَنَزَعَ زِرِّيْ الْاَعْلٰى ثُمَّ نَزَعَ زِرِّيَ الْاَسْفَلَ ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَيَّ وَاَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ فَقَالَ مَرْحَبًا بِكَ يَابْنَ اَخِيْ سَلْ عَمَّا شِئْتَ فَسَأَلْتُهُ وَهُوَاَعْمٰى وَحَضَرَ وَقْتُ الصَّلٰوةِ فَقَامَ فِيْ نَسَّاجَةٍ مُلْتَحِفًا بِهَا كُلَّمَا وَضَعَهَا عَلٰى مَنْكِبَيْهِ رَجَعَ طَرَفَا هَا اِلَيْهِ مِنْ صِغْرِهَا وَرِدَائُهُ عَلٰى جَنْبِهٖ عَلَى الْمِشْجَبِ فَصَلّٰى بِنَا فَقُلْتُ اَخْبِرْنِيْ عَنْ حَجَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بِيَدِهٖ فَعَقَدَ تِسْعًا فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَكَثَ تِسْعَ سِنِيْنَ لَمْ يَحُجَّ ثُمَّ اَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَاجٌّ فَقَدِمَ الْمَدِيْنَةَ بَشَرٌ كَثِيْرٌ كُلُّهُمْ يَلْتَمِسُ اَنْ يَّاتَمَّ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيَعْمَلُ مِثْلَ عَمَلِهٖ فَخَرَجْنَا مَعَهُ حَتّٰى اَتَيْنَا ذَالْحُلَيْفَةِ فَوَلَدَتْ اَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ اَبِيْ بَكْرٍ فَاَرْسَلَتْ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَصْنَعُ قَالَ اِغْتَسِلِيْ وَاسْتَثْفِرِيْ بِثَوْبٍ وَّاَحْرِمِيْ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتّٰى اِذَا سْتَوَتْ بِهٖ نَاقَتُهُ عَلَى الْبَيْدَاءِ نَظَرْتُ اِلٰى مَدِّبَصَرِيْ بَيْنَ يَدَيْهِ مِنْ رَاكِبٍ وَّمَاشٍ وَعَنْ يَّمِيْنِهٖ مِثْلَ ذَالِكَ وَعَنْ يَسَارِهٖ مِثْلَ ذَالِكَ وَمِنْ خَلْفِهٖ مِثْلَ ذَالِكَ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ اَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْاٰنُ وَهُوَ يَعْرِفُ تَاوِيْلَهُ وَمَا عَمِلَ مِنْ شَيْئٍ عَمِلْنَا بِهٖ فَاَهَلَّ بِالتَّوْحِيْدِ لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَاشَرِيْكَ لَكَ، وَاَهَلَّ النَّاسُ بِهٰذَا الَّذِيْ يُهِلُّوْنَ بِهٖ فَلَمْ يَرُدَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ شَيْئًا مِنْهُ وَلَزِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَلْبِيَتَهُ

"لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَاشَرِيْكَ لَكَ."

قَالَ جَابِرٌ لَسْنَا نَنْوِىْ اِلَّا الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتّٰى اِذَا اَتَيْنَا الْبَيْتَ مَعَهُ اِسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلٰثًا وَّمَشٰى اَرْبَعًا ثُمَّ تَقَدَّمَ اِلٰى مَقَامِ اِبْرَاهِيْمَ فَقَرَاءَ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ فَكَانَ اَبِىْ يَقُوْلُ وَلَا اَعْلَمُهُ ذَكَرَهُ اِلَّا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَءُ فِى الرَّكْعَتَيْنِ قُلْ هُوَاللّٰهُ اَحَدٌ وَقُلْ يَااَيُّهَاالْكٰفِرُوْنَ ثُمَّ رَجَعَ اِلَى الرُّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ مِنَ الْبَابِ اِلَى الصَّفَا فَلَمَّا دَنٰى مِنَ الصَّفَا قَرَأَ اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللّٰهِ اَبْدَأُ بِمَا بَدَاَ اللّٰهُ بِهٖ فَبَدَأَ بِالصَّفَا فَرَقٰى عَلَيْهِ حَتّٰى رَاٰى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَاللّٰهَ وَكَبَّرَهُ وَقَالَ لَااِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَاشَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ لَااِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ اَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْاَحْزَابَ وَحْدَهُ ثُمَّ دَعَا بَيْنَ ذَالِكَ قَالَ مِثْلَ هٰذَا ثَلَاثَ مَرَّاتٍ ثُمَّ نَزَلَ وَمَشٰى اِلَى الْمَرْوَةِ فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا حَتّٰى اِذَا كَانَ اٰخِرَطَوَافٍ عَلَى الْمَرْوَةِ نَادٰى وَهُوَ عَلَى الْمَرْوَةِ وَالنَّاسُ تَحْتَهُ فَقَالَ لَوْ اِنِّىْ اِسْتَقْبَلْتُ مِنْ اَمْرِىْ مَاسْتَدْبَرْتُ لَمْ اَسُقِ الْهَدْىَ وَجَعَلْتُهَا عُمْرَةً فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هُدْىٌ فَلْيَحِلَّ وَلْيَجْعَلْهَا عُمْرَةً فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمٍ فَقَالَ يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصَابِعَهُ وَاحِدَةً فِى الْاُخْرٰى وَقَالَ دَخَلَتِ الْعُمْرَةُ فِى الْحَجِّ لَابَلْ لِابَدٍ اَبَدٍ

وَقَدِمَ عَلِيٌّ مِنَ الْيَمَنِ بِبُدْنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (فَوَجَدَ فَاطِمَةَ مِمَّنْ حَلَّ وَلَبِسَتْ ثِيَابًا صَبِيْغًا وَاكْتَحَلَتْ فَاَنْكَرَ ذَالِكَ عَلَيْهَا فَقَالَتْ اِنَّ اَبِىْ اَمَرَنِىْ بِهٰذَا) فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاذَا قُلْتَ حِيْنَ فَرَضْتَ الْحَجَّ قَالَ قُلْتُ اَللّٰهُمَّ اِنِّىْ اُهِلُّ بِمَا اَهَلَّ بِهٖ رَسُوْلُكَ قَالَ فَاِنَّ مَعِىَ الْهَدْىَ فَلَا تَحِلَّ قَالَ فَكَانَ جَمَاعَةُ الْهَدْىِ الَّذِىْ قَدِمَ بِهٖ عَلِيٌّ مِنَ الْيَمَنِ وَالَّذِىْ اَتٰى بِهٖ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِائَةً قَالَ فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوْا اِلَّا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَنْ كَانَ مَعَهُ هَدْىٌ

فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوْا اِلٰى مِنٰى فَاَهَلُّوْا بِالْحَجِّ وَرَكِبَ النَّبِيُّ صَلَّى اللّٰهُ

عَلَيْهِ وَسَلَّمَ فَصَلّٰى بِهَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ثُمَّ مَكَثَ قَلِيْلًا حَتّٰى طَلَعَتِ الشَّمْسُ وَاَمَرَ بِقُبَّةٍ مِنْ شَعْرٍ تُضْرَبُ لَهُ بِنَمِرَةَ فَسَارَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا نَشُكُّ قُرَيْشٌ اِلَّا اَنَّهُ وَاقِفٌ عِنْدَالْمَشْعَرِا الْحَرَامِ كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِى الْجَاهِلِيَّةِ فَاجَازَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَتٰى عَرَفَةَ فَوَجَد الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا.

حَتّٰى اِذَا زَاغَتِ الشَّمْسُ اَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ فَاَتٰى بَطْنَ الْوَادِىْ فَخَطَبَ النَّاسَ وَقَالَ اِنَّ دِمَاءَ كُمْ وَاَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِىْ شَهْرِكُمْ هٰذَا فِىْ بَلَدِكُمْ هٰذَا اَلَاكُلِّ شَيْئٌ مِنْ اَمْرِالْجَاهِلِيَّةِ تَحْتَ قَدْمَيَّ مَوْضُوْعٌ وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوْعَةٌ وَاِنَّ اَوَّلَ دَمٍ اَضَعُ مِنْ دِمَائِنَادَمُ ابْنِ رَبِيْعَةَ ابْنِ الْحَارِثِ وَكَانَ مُسْتَرْضِعًا فِىْ بَنِىْ سَعْدٍ فَقَتَلَهُ هُذَيْلٌ وَرِبَا الْجَاهِلِيَّةِ مَوْضُوْعٌ وَّاَوَّلُ رِبًا اَضَعُ مِنْ رِبَانَا رِبَاعَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ فَاِنَّهُ مَوْضُوْعٌ كُلُّهُ فَاتَّقُوااللّٰهَ فِى النِّسَاءِ وَاِنَّكُمْ اَخَذْ تُمُوْهُنَّ بِاَمَانِ اللّٰهِ وَاسْتَحْلَلْتُمْ فُرُوْجَهُنَّ بِكَلِمَةِ اللّٰهِ وَلَكُمْ عَلَيْهِنَّ اَنْ لَايُوْطِيْنَ فُرُشَكُمْ اَحَدًا تَكْرَهُوْنَهُ فَاِنْ فَعَلْنَ ذَالِكَ فَاضْرِبُوْهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ وَّلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ وَقَدْ تَرَكْتُ فِيْكُمْ مَالَنْ تَضِلُّوْ بَعْدَهُ اِنِ اعْتَصَمْتُمْ بِهٖ كِتَابُ اللّٰهِ وَاَنْتُمْ تُسْئَلُوْنَ عَنِّىْ فَمَا اَنْتُمْ قَائِلُوْنَ ؟ قَالُوْا نَشْهَدُ اِنَّكَ قَدْ بَلَّغْتَ وَاَدَّيْتَ وَنَصَحْتَ فَقَالَ بِاَصْبعِهِ السَّبَابَةِ يَرْفَعُهَا اِلَى السَّمَاءِ وَيَنْكُتُهَا اِلَى النَّاسِ اَللّٰهُمَّ اشْهَدْ اَللّٰهُمَّ اشْهَدْ ثَلٰثَ مَرَّاتٍ ثُمَّ اَذَّنَ بِلَالٌ ثُمَّ اَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ اَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا. ثُمَّ رَكِبَ حَتّٰى اَتَى الْمَوْقِفَ فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءِ اِلَى الصَّخَرَاتِ وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَلَمْ يَزَلْ وَاقِفًا حَتّٰى غَرُبَتِ الشَّمْسُ وَذَهَبَتِ الصُّفْرَةُ قَلِيْلًا حَتّٰى غَابَ الْقُرْصُ وَاَرْدَفَ اُسَامَةَ وَدَفَعَ حَتّٰى اَتَى الْمُزْدَلِفَةَ فَصَلّٰى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِاَذَانٍ وَاحِدٍ وَاِقَامَتَيْنِ وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا ثُمَّ اضْطَجَعَ حَتّٰى طَلَعَ الْفَجْرُ فَصَلَّى الْفَجْرَحِيْنَ تَبَيَّنَ لَهُ الصُّبْحُ بِاَذَانٍ وَّاِقَامَةٍ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتّٰى اَتَى الْمَشْعَرَالْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ فَلَمْ يَزَلْ وَاقِفًا حَتّٰى اَسْفَرَ جِدًّا فَدَفَعَ قَبْلَ

اَنْ تَطْلُعَ الشَّمْسُ وَارْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ حَتّٰى اَتٰى بَطْنَ مُحَسِّرَ فَحَرَّكَ قَلِيْلًا ثُمَّ سَلَكَ الطَّرِيْقَ الْوُسْطٰى الَّتِىْ تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبْرٰى حَتّٰى اَتَى الْجَمْرَةَ الَّتِىْ عِنْدَالشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا مِثْلَ حَصَى الْخَذْفِ رَمٰى مِنْ بَطْنِ الْوَادِىْ ثُمَّ انْصَرَفَ اِلَى الْمَنْحَرِ فَنَحَرَ ثَلٰثًا وَّسِتِّيْنَ بُدْنَةً بِيَدِهٖ ثُمَّ اَعْطٰى عَلِيًّا فَنَحَرَمَا غَبَرَ وَاَشْرَكَهٗ فِىْ هَدْيِهٖ ثُمَّ اَمَرَ مِنْ كُلِّ بُدْنَةٍ بِبُضْعَةٍ فَجُعِلَتْ فِىْ قِدْرٍ فَطُبِخَتْ فَاَكَلَا مِنْ لَحْمِهَا وَشَرِبَا مِنْ مَرَقِهَا ثُمَّ رَكِبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَفَاضَ اِلَى الْبَيْتِ فَصَلّٰى بِمَكَّةَ الظُّهْرَ فَاَتٰى عَلٰى بَنِىْ عَبْدِالْمُطَّلِبِ يَسْقُوْنَ عَلٰى زَمْزَمَ فَقَالَ انْزِعُوْا بَنِىْ عَبْدِالْمُطَّلِبِ فَلَوْلَا اَنْ يَغْلِبَكُمُ النَّاسُ عَلٰى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ فَنَاوَلُوْهُ دَلْوًا فَشَرِبَ مِنْهُ

(رواه مسلم)

(987/20) Jafar bin Muhammad, (the great drandson of Syyidina Husain bin Ali رضی الله عنهما and porpularly called Imam Ja'far Sadiq), related to us on the authority of his father, Muhammad bin Ali[1], (known commonly by the name of Imam Muhammad Baqar), that 'some of us went to the Prophet's Companion, Jabir bin Abdullah ﷺ. He asked us to introduce ourselves (upon which everyone of us made himnself acquainted to him). When my turn came I said, 'I am Muhammad bin Ali bin Husain'. (He had grown very old and, also, had become blind). He placed his hand over my head (with affection), and then opened the upper button of my shirt, and, after it, the lower button, and then taking his hand inside the shirt, placed it over the middle part of my chest. I was quite young at that time, and (expressing his joy over my coming), he said, 'God bless you, my nephew! Ask freely whatever you want to aks! Meanwhile, the time of prayers (*Salah*) came. Sayyidina Jabir ﷺ had wrapped a small sheet round his body which was so short that when he threw it over his houlders both of its ends came towards him. Though his mantle was hanging on the line nearby, (he did not think it necessary to wear it for the prayers, but led the congregation

[1]. Muhammad bin Ali, i.e., Imam Baqar was born in 56 A.H. If he was even 14 or 15 years old at that time of this meeting, Jabir رضی الله عنه must have been over 90. Sayyidina Jabir died at Madinah in 74 A.H. at the age of 94 years, and, according to reliable reports, he was the last of the Companions in Madinah. After his death, Madinah became bereft of the holy Companions.

wrapped in the small sheet). When the prayer was over. I said to him, 'Tell me the details of the Prophet's *Hajj* (i.e., the Farewell *Hajj*)'. He replied, making a sign of nine with his fingers. 'The Prophet ﷺ did not perform any *Hajj* for 9 years after coming to Madinah. Then, in 10 A.H., he had it announced that he intended to perform the Hajj that year. On receiving the information, a very large number of men thronged to Madinah. Everyone was eager to emulate his example, in the fullest degree, by accompanying him on the sacred journey. (When the day of departure arrived), the whole party left Madinah (under the leadership of the Prophet) and came to Zul Hulayfa and made a halt there for the day. Here an incident occurred (which was that) Asma, bint 'Umais رضی الله عنها, (wife of Abu Bakr Siddiq, who was also in party), gave birth to a child. She enquired from the Prophet ﷺ what was to be done in those cirucumstances. The Prophet ﷺ replied that she should take the bath of *Ihram* in the same condition, and bandage her private parts with a cloth as women do at such a time, and formulate the *niyat*[1] of *Ihram*. Afterwards, the Prophet ﷺ offered the last prayer in the mosque of Zul Hulayfa (i.e., *Zuhr*), and mounted his camel, Qasawa, till when the camel reached Baida (which was a somewhat elevated plain with a flat surface near Zul Hulayfa), I looked around from the height and noticed that there were nothing but men, monted as well as on foot, on all sides, as far as the eye could see, and the Prophet ﷺ was in our midst, and the Qur'an was being revealed to him, and he knew its reality and true significance. (Whatever he did was ,thus, according to the Divine Will and Revelation), and our attitude was that we did what we saw him do. (So when the Prophet's ﷺ camel reached Baida), the Prophet ﷺ recited the *Talbia* of *Tawheed* (i.e., Monotheism) with a loud voice: *Labbaik Allahumma labbaik; labbaika laa shareeka laka labbaik; in-nal hamda wannai' mata laka wal mulk; laa shareeka lak.* The Talbia which his accompanying Comapanions رضي الله عنهم recited (indcluded a few more words), but though they recited it aloud, Prophet ﷺ neither contradicted nor corrected them (but) he continued to recite his own Talbia (meaning that some of the Companions رضي الله عنهم recited the *Talbia* which contained some additional words of veneration but since it was permissible, the

❶. Meaning the precise formulation of intention.

Prophet ﷺ did not check them. On his own part, however, he did not make any alteration in *Talbia*)'

"Sayyidina Jabir ؓ went on to relate: 'In this journey our intention was simply to perform the Hajj. *Umrah* was not in our minds till we had completed the journey and reached the House of Allah (i.e., the Ka'bah) in the company of the Prophet ﷺ. (On reaching there), the Prophet ﷺ carried out the *Istilam*[1] of *Hajr Aswad*[2] (i.e., he placed his hand on it and kissed it and, then, he began the *Tawaf*[3]) during which he did *Ramal*[4] (the first) three circuits and, in the remaining four, walked at his normal pace and in the normal way. (On completing the seven circutis of *Tawaf*), the Prophet ﷺ proceeded towards *Muqam Ibrahim*[5] and recited the verse,

Take Muqam Ibrahim as your place of worship, (Al-Baqarah 2:25)

وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى (البقره ٢:١٢٥)

and, then offered prayer by standing at such a place that Muqam Ibrahim was between him and Ka'bah." (Imam Jafar Sadiq relates that), "my father used to tell that in those two Rak'at the Prophet ﷺ recited the surah *Qul yaa aiyyuhal kafiroon* and *Qul hu-wallahu ahad.* He, then, again returned to Hajr Aswad, and once more, carried out its *Istilam*,[6] and, then, went out (for *Sa'ee*)[7] towards the hill of Safa by one of the doors, and, on reaching close to it, recited the verse,

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ

Lo! (the mountains of) As-Safa and Al-Marwa are among the Landmarks of Allah (Al-Baqarah 2:158)

After (reciting the verse), the Prophet ﷺ said: "I begin *Sa'ee*

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❶. The act of kissing Hajr Aswad in each circuit of Tawaf.

❷. The Black Stone embedded in the wall of the House of Kabah.

❸. The ritual of going round the House of Ka'bah seven times, commencing from the Black Stone and having the Kabah on the left.

❹. Walking done at a rather brisk pace with short steps, with the chest thrown out and the shoulders moved in the style of a wrestler.

❺. A spot near Ka'bah.

❻. This *Istilam* was for *Sa'ee.* Just as *Tawaf* is commenced with *Istilam, Istilam* before *Sa'ee* is also sanctioned by the practice of the Prophet ﷺ.

❼. The ritual of walking at a brisk pace, seven times each way, the distance between the two hills of *Safa* and *Marwa.*

from the very Safa mentioned in this verse by God.' So, he came to (the hill of) Safa and ascended it up to the point from where *Ka'bah* could be seen. He, then, stopped, and, with his face turned towards *Ka'bah*, occupied himself with the praise and golrification of the Lord. He said: Laa *illaaha il-laahu wahdahu laa shareeka lahu, lahul mulki wa lahul hamdu, wa hua ala kulli shai-in qadeer, laa ilaaha il-lallaahu wahdahu anjaz wa'adahu wa nasara abdahu wa nasara abdahu wa hazamal ahzaaba wahdahu.* (No one is worthy of worship save Allah; He is One and without a partner; His is the Kingdom and unto Him is due all praise and He hath power over all things. He hath fulfilled His promise (of granting ascendancy over Makkah and over the whole of Arabia and making His Faith supreme); He gave the fullest help to His bondsman, and He, and He alone, defeated the clans of polytheism and paganism).

"'The Prophet ﷺ recited it thrice and entreated the Lord in the intervals separating the recitals. Afterwards, he came down (the hill) and proceeded towards (the hill of) Marwa. On reaching the lower part of the valley, he walked at his usual pace till he came to Marwa, and here, too, he did what he had done at Safa, and, as he reached Marwa, after completing the last round, he said to the Companions: "If I had thought of earlier what I thought later, I would not have brought the animals of sacrifice from Madinah and made the *Tawaf* and *Sa'ee* I have performed an *Umrah*. So, now, I tell you that those of you who have not brought the animals of sacrifice with them should put an end to their Ihram and make an Umrah of the Tawaf and Sa'ee they have performed." Suraqa bin Maalik enquired, 'O Messenger of Allah! Is the command for performing Umrah in the month of *Hajj* only for this year or forever?' The Prophet ﷺ replied, entwining the fingers of one hand with those of the other, that Umrah had entered into *Hajj* not only that year but for all times."

Commentary: For realising the significance of what the sacred Prophet ﷺ said at the conclusion of *Sa'ee* at *Marwa*, i.e., those who had not brought the animals of sacrifice with them should regard their *Tawaf* and *Sa'ee* to be an *Umrah* and he would have done the same had he not brought the animals from Madinahh it is necessary to bear in mind that among the popular misconceptions

of the Age of Perversion one was that it was strictly forbidden to perform *Umrah* in *Shawwal*, *Zul Qa'dah* and *Zul Hajjah*, which were commonly known as *Ashhar Hajj*, for the reason that the journey of the *Hajj* was undertaken during them. At the very outset, the Prophet ﷺ had made it clear that whoever liked could put on merely the *Ihram* of *Hajj* which in the special terminology of the *Shari'ah* was called *Ifrad*, or the *Ihram* of *Umrah* in the beginning, and, then, the other *Ihram* of the *Hajj* after performing the *Umrah* in Makkah, which was called *Tamattu* or a common *Ihram* for both the *Hajj* and the *Umrah* and formulate the *Niyat* of performing both of them with the same *Ihram*, which was called *Qiran*. On learning about it from the Prophet ﷺ, very few of the Companions ؓ had, owing to their unusual circumstances, decided on *Tamattu* and assumed only the *Ihram* of *Umrah* at *Zul Hulayfa*, one of them being Sayyidah Ayshah رضی الله عنها. Otherwise, most of the Companions ؓ had either put on the Ihram of the Hajj or of both, the *Hajj* and the *Umrah*. The Prophet ﷺ, himself, had assumed the *Ihram* of both, i.e., he had adopted the course of *Qiran*. Besides, he had brought the animals of sacrifice with him from Madinah, and the pilgrim who does so cannot end the state of *Ihram* until he has performed the *Qurbani* on the 10th of *Zul Hajjah*. Thus, the Prophet ﷺ and the Companions ؓ who, like him, had brought the animals with them could not remove the *Ihram* before the *Hajj*, i.e., before carrying out the sacrificial offering of the animals, but for the pilgrims who had not done so there was no such legal constraint.

On reaching Makkah, it was felt more intensely by the Prophet ﷺ that for the eradication of the superstitious belief that to perform *Umrah* during the months of the *Hajj* was extermely sinful it was advisable to set, for everyone to see, a large scale example of acting in opposition to it, the only way to which was that the greatest possible number of Companions ؓ who had performed the *Tawaf* and *Sa'ee* with him put an end to the state of *Ihram* and to all the restirctions that went with it by deciding that the *Tawaf* and *Sa'ee* they had carried out was an *Umrah* and donned another *Ihram* for the *Hajj* at the appropriate time. But as the Prophet ﷺ had brought with him the animals of sacrifice such a course was

not open to him. That is why, he said that if he had realised in the beginning what he did latter on, he would not have brought the animals from Madinah and removed the *Ihram*, taking his *Tawaf* and *Sa'ee* to be an *Umrah*. But as now he could not do so himself, he was telling those who had not brought the animals with them to resolve that their *Tawaf* and *Sa'ee* were an *Umrah* and take off the *Ihram*.

On hearing it, Suraqa bin Maalik,[1] who, till then, was under the imrpession that it was highly sinful to perform *Umrah* during the months of the *Hajj*, got up and enquired whether what the Prophet ﷺ had said was meant only for the paritcular year or for all time. The Prophet ﷺ, in order to emphasise the point, joined the fingers of one hand with those of the other and declared that *Umrah* had entered into the *Hajj* in the like manner, and it could be performed during the months, and even in close proximity to the days of the *Hajj*, and the notion of its sinfulness was utterly wrong and based upon ingorance, and, further, that the command was not only for the time being but forever.

To continue with the Tradition:

"And And Sayyidina Ali رضي الله عنه (who had gone to Yemen for the collection of *Zakah* and other imposts at the order of the Prophet ﷺ) arrived in Makkah, bringing some other animals for *Qurbani* by the Prophet ﷺ. He saw that his wife, Fatima Zahra رضی الله عنها, had taken off Ihram and become *Halal* [i.e., come out of the restrictions prescribed for those adopting it] and was wearing coloured clothes, and, also had used collyrium. He thought it to be highly improper and expressed his displesure (and, according to the report quoted in *Abu Dawood*, said to her, 'who had told you to remome Ihram and become free from the attending restrictions?' Sayyidah Fatima رضی الله عنها replied 'my father (i.e., the sacred Prophet) had given me the order (and

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❶. He was the same person who, on the information supplied by his slave, had pursued the Prophet ﷺ when he was migrating to Madinah, in the hope of capturing him and winning the reward placed on his head, but as he had drawn close to the Prophet ﷺ, the legs of his mare had sunck into the ground. The mare, however, had come out safely as the Prophet ﷺ prayed at his request. Suraqa, then, returned to Makkah and remained true to his paganish creed till he had embraced Islam in 8 A.H., at the Victory of Makkah, along with the other inhabitatns of the town.

I have done so in compliance with it)'. The Prophet ﷺ then, asked Ali, 'What had you said when you formulated the *Niyat* of *Hajj* alone, as is done in Ifrad, or only of *Umrah,* as is done in *Tamattu,* or of both, as is done in *Qiran*)? 'I had formulated the *Niyat* thus', replied Ali. 'O Allah! I put on the *Ihram* of what Thy Messsenger has put on'. The Prophet ﷺ thereupon, explained, 'I had brought the animals of sacrifice with me (and owing to it, I cannot now remove the *Ihram* before the *Hajj* and you have formulated the *Niyat* of *Ihram* like that of mine). So, you are, also, to remain in the state of *Ihram* like me."

(Jabir adds); "The total number of the animals of sacrifice the Prophet ﷺ had brought with him and Ali ؓ had brought for him later was 100'. (In some traditions it is mentioned in detail that 63 camels had come with the Prophet ﷺ and 37 had been brought by Hazrat Ali ؓ from Yemen). (Sayyidina Jabir ؓ related, further, that) "in accordance with the command of the Prophet ﷺ, all the Companions ؓ who not brought the animals of sacrifice with them removed the Ihram and cut short the hair of their heads after completing the Sa'ee of Safa and *Marwa* and became *Halal* and decided that the Tawaf and Sa'ee they had performed were an *Umrah*. Only the Prophet ﷺ and the Companions ؓ who had brought the animals of sacrifice with them remained in the state of *Ihram*."

Commentary: The Companions ؓ who removed *Ihram* on the adivce of the Prophet ﷺ did not shave off their heads but only cropped the hair because they wanted to earn the merits of shavin the head at the removal of the *Ihram* of the *Hajj*.

To take up the Tradition again:

"Then as Yaumul Tarwiya (i.e., the 8th of Zul Hajjah) dawned and everyone began to leave for Mina (and the Companions ؓ who had removed Ihram after the *Sa'ee* of *Safa* and *Marwa* and become *Halal*) assumed the *Ihram* of *Hajj* and the Prophet ﷺ proceeded towards Mina on his camel. On reaching there, the Prophet ﷺ and the Companions ؓ observed the *Salah* of *Zuhr*, *Asr, Maghrib, Isha* and *Fajr* in the mosque of Kheef), and stayed for some time at Mina after the *Fajr* prayers till when the sun rose, he left for Arafat, and he had ordered the tent of *Suf*[1]

❶. Meaning laying aside the restrictions.

❷. A kind of coarse cloth made of mixed cotton and wool.

to be pitched for him at *Namira*[1] (the place from where the flat ground of Arafat begins). The people of his family of the Quraysh were sure that the Prophet ﷺ will stay near the hill of *Mash'ar-i-Haraam,* as the *Quraish* used to do during the Age of Perversion (but he did not do so) and went beyond the limits of Mash'ari'-i-Haram to *Arafat* and saw that (according to his instructions(his tent had been pitched at Namira. He, thus, dismounted at the tent."

Commentary: The ritualistic movements of the *Hajj* begin on the 8th of Zul Hajjah which is called *Yaumul Tarwiya.* On its morning the pilgrims leave for Mina. While the pilgrims performing the *Hajj* by the method of *Ifrad* or *Qiran* are already in the state of *Ihram,* other pilgrims, too, put on the Ihram and proceed to Mina on the 8th of *Zul Hajjah* and stay there till the morning of the 9th. The sacred Prophet ﷺ and the rest of the Companions ‎ who had brought the animals of sacrifice with them were in the state of Ihram at that time and the rest of the Companions ‎ who had removed the *Ihram* after performing *Umrah* assumed the *Ihram* of the *Hajj* on 8th of *Zul Hajjah* and the whole party of pilgrims left for Mina where it stayed for the day and proceeded for Arafat on the morning of the 9th after the sun had risen.

Arafat is situated at about 6 miles from Mina and 9 Miles from Makkah. It lies outside the limits of *Haram*[2]. In that direction the area of Arafat begins where the territory of *Haram* ends. The tribals of Arabia who came for the *Hajj* went out of the limits of *Haram* to carry out the ritual of *Wuqoof*[3] at Arafat on the 9th of *Zul Hajjah* while the Quraysh who considered themselves to be the custodians of *Ka'bah* and called themselves the 'People of *Haram*' did not come out of those limits even for *Wuqoof* and carried it out

❶. It lies exactly at the point where the territory of Haram ends and from where the area of Arafat begins. The present mosque of Namira is situated at the border of Haram and it is said that its wall which is towards Makkah marks the dividing line between Arafat and Namira so much so that, God forbidding, if it collapses on the outer side, it will fall out of the territory of Arafat and in the valley of Nmira.

❷. The territory of Makkah, along with a certain defined territory on all its sides, is called Haram.

❸. The stay at Arafat between the declining of the sun from the meridian on the 9th of Zul Hajjah and the dawn of the 10th of Zul Hajjah is called Wuqoof. It is the most important ritual of Hajj.

within them near the hill of *Mash'ar-i-Haram,* in the territory of Muzdalifa. The regarded it a mark of eminence and distinction. In view of this family tradition, the Quraysh believed that the Prophet ﷺ, too, would carry out Wuqoof near *Mash'ari-i-Haram,* but as the correct place of *Wuqoof* was Arafat, he gave the order, at the time of departure for Mina, that his tent should be pitched at Namira.

To take up the Tradition again:

'When the sun declined he (the Prophet ﷺ) ordered for the saddle to be placed on his camel. The saddle ws (then) placed on the camel and he mounted it and came to the Valley (of 'Orna) and from the back of the camel delivered a sermon in which he said:

"O people! Your lives, your properties and your honour must be as sacred to one another as this sacred day, as this sacred month, and as this sacred town. Know it clearly that all the customs of the Days of Ignorance are trampled under my feet. (I proclaim their end and annulment)."

"This day the retaliation for all murders committed in the Days of Ignorance is cancelled (i.e., no Muslim shall now take vengeance for a murder committed during those days), and foremost of all the murder of a member of my own family, i..e. of the son of Rab'i bin Haris bin Abdul Muttalib[1], forgiven.

"This day all sums of interest are remitted (i.e., no Muslim shall now realise the interest on the money lent by him), and in this regard, also, I , first of all, announce the remission of the sum of interest owed to my uncle Abbas ﷺ, son of Abdul Muttalib.

"And O people! Fear God in respect of the rights of your women for you have taken them as the trust of God in your hands and to derive satisfaction from them has been made legitimate for you by His Command. Your special claim on them is that they do not permit anyone whom you do not like to come into your house and to sit in your place or on your bed, but if they ever commit a folly admonish them with kindness, and their special

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❶. Rab'i bin Haris was the cousin of the Prophet ﷺ. His infant son whom, accroding to the Arab custom, a lady of the tribe of Banu Sa'ad had taken home for suckling and fosterage was killed at the hands of the people of the tribe of Hzail in a tribal conflict. The family of the Prophet ﷺ was entitled by the ancient Arab custom to avenge his blood.

claim on you is that you feed and clothe them to the best of your ability."

"And I am leaving for you the provision of guidance. If you abide by it and remain attached to it you will never go astry. It is the Book of God (i.e., the Qur'an).

"And, on the Day of Resurrection, it will be enquired from you, on behalf of God, about me (whether I had conveyed to you His Message and Commandments). So, tell me, what reply will you give?'

"And the valley resounded with the reply from the assmembled host, 'By our Lord! Verily you have conveyed to us the message and commandments of God and left no stone unturned to guide as (along the Straight Path) through kindness and good counsel.'

"Upon it, the Prophet ﷺ raised his index finger towards the sky and said it thrice: 'O Allah, I beseech Thee, bear Thou witness unto it."

"After it, Bilal ؓ gave *Azan* (at his command) and called out the Iqamah and the Prophet ﷺ led the *Zuhr* service. Then, Bilal ؓ, again called out *Iqamah* and the Prophet ﷺ led the *Asr* service."

Commentary: It is known for certain that the day of Wuqoof at Arafat fell that year on a Friday. The Prophet ﷺ, first, delivered the aforementioned sermon, after the declining of the sun, and, then, led both the *Zuhr* and Asr prayers together, at the time of *Zuhr*, without an interval. In this Tradition, *Zuhr* is distinctly mentioned which shows that day, the Prophet ﷺ did not offer the Friday prayer, but the *Zhur* prayer and the sermon he delivered was not of a Friday prayer, probably, was that Arafat is not an inhabited area a town or village but a stretch of waste-land a dry, vacant region and the Friday service is held only in a populated place.

The guidance the Prophet ﷺ imparted in the course of the sermon was most suitable for the occasion. After the sermon, he offered the *Zuhr* and *Asr* prayers simultaneously, without offering even two *Rak'at* of *Nafl* or *Sunnah* between them. There is a complete agreement in the *Ummah* over the point that on the day of *Wuqoof Arafat* these two prayers should be offered like that, and, in the same way, on that day the *Maghrib* and *Isha* prayers should

be offered together at the time of *Isha* on reaching *Muzdalifah.* The Prophet ﷺ had done likewise as we shall see later. It is the correct time and manner of offering those prayers on that day, perhaps, for the reason that the distinction of Yaumul Arafat that, on it, even the timings of those prayers had been changed by Allah came to the knowledge of everyone, and, also ,that the whole of the afternoon was left free for *Zikr* and *Du'a* which were the real religious duties for that day and the bondsmen did not have to spare time for a prayer from *Zuhr* to *Maghrib* or even *Isha.*

Alluding, towards the close of the sermon, to the fact that his death was near the Prophet ﷺ said that he will be leaving for his followers a complete provision of guidance after which they will never go out of the right way provided that they remained true to it, and it was the Qur'an.

It is clear from the foregoing what the Prophet ﷺ had in mind when during the last days of his mortal illness he had wanted something to be written down by way of a testament and about which he had said "after it you will never be misled ". The sermon at the time of the Farewell *Hajj* distinctly shows that the Prophet ﷺ wanted to dictate as his last wish resolute and unswerving adherence to the holy Qur'an. he had, already, indicated in the sermon how great was the golry and splendour of the Book of God, and since Sayyidina Umar ؓ knew it and the Almighty had, also, endowed him with the courage to speak out boldly at the appropriate time, he had said that they knew, as a result of the training and guidance received continuously from the Prophet ﷺ how profound and everlasting was the worth and value of the Qur'an; so why should trouble be taken to dictate the will when the sacred Prophet ﷺ was so ill and feeling so restless. They remembered and shall always remember what the Prophet ﷺ had taught: *Hasbuna Kitabullah* (The Book of Allah is sufficient unto us).

The Tradition goes on to say:

"Then, (after the Prophet had offered the prayers of *Zuhr* and *Asr* without a break), he mounted his camel and came to the place of *Wuqoof* at Arafat and made the camel stand so as to face the large rocks and had the multitude standing in front of

him and turned his face towards the *Qiblah* and remained there till the time of sunset came and the paleness (of the latter part of the evening), too, disappeared and the sun wholly passed below the horizon, and, then, left (Arafat for Muzdalifa) and made Usama bin Zayd ﷺ ride on his camel behind him until he came to Muzdalifah (which was about 3 miles from Arafat). On reaching there, the Prophet ﷺ offered the *Maghrib* and Isha prayers together with one Azan and two Iqamah (i.e., the *Azan* was called only once but the *Iqamah* for *Maghrib* and *Isha* were called out separately) and between the two prayers, also, he did not offer any *Nafl* or *Sunnah Rak'at.* After it, the Prophet ﷺ lay down and remained lying till it was daybreak and the time for Fajr had arrived. At the dawn, he celebrated the Fajr service with *Azan* and *Iqamah,* and, then, came to *Mash'ar-i- Haraam* (which was a ridge within the limits of Muzdalifa and it still is like that with the difference that a building has been constructed there as a landmark). On coming here, the Prophet ﷺ stood facing the *Qiblah* and occupied himself with supplication and glorification of the Lord till it was broad daylight. Then, a little after sunrise, the Prophet ﷺ left for Mina and now made Fadl bin Abbas ride on his camel at the back. He set off till, as he entered the Valley of Muhassar, he somewhat increased the pace of his mount, and, on coming out of it, proceeded along the middle path that led to the biggest Jamra (i.e., Pillar), and, then, on reaching the Jamra which is near the tree, he carried out Rami[1] against it. He threw seven pebbles at it and said Allah-u-Akbar at each throw. The pebbles were like the pebbles of Khazaf (i.e., of the size of a pea that could be held between the thumb and the index or middle finger for throwing). He threw the pebbles at the *Jamra* from the low ground (near the Jamra), and, on finishing *Rami,* went towards the place of Qurbani (i.e., where the animals are sacrificed), and carried out the Qurbani of sixty-three camels with his own hand and left the rest to Ali ﷺ for performing the Qurbani, and, (thus), let him join in the *Qurbani* offered by him (i.e., the Prophet ﷺ). Then, the Prophet ﷺ ordered a piece of meat to be taken from every camel that had been sacrificed. All those pieces were cooked in a cauldron and both, the Prophet ﷺ and Ali ﷺ, ate the meat and drank the broth. Then, the Prophet ﷺ proceeded to the

❶. The ritual throwing pebbles at Jamrat.

House of Allah on his mount for *Tawaf Ziyarat*[1] and offered the prayer of *Zuhr* at Makkah. At the conclusion of the prayer, the Prophet ﷺ went up to th members of his family (i.e., Bani Abdul Muttlib) who were drawing water from *Zam Zam* and giving it to the people to drink. He said to them, 'If there was not the danger that other people forcibly took away this service from you, I would, also, have joined you in pulling out the pitcher'. They, drew out a pitcher from *Zam Zam* and gave it to the Prophet ﷺ from which he drank."

Commentary: The principle rite of the Hajj is *Wuqoof Arafa*, i.e., standing on th 9th of *Zul Hajjah* in the presence of the Lord in the table-land of Arafat, after *Zuhr* and *Asr* prayers on the declining of the sun. The above Tradition shows how long was the *Wuqoof* the Prophet ﷺ had performed. He had offered the *Zuhr* and *Asr Salah* soon after the time prescribed for the *Zuhr* began, and, then, stayed there till sunset. Afterwards, the Prophet ﷺ left directly for Muzdalifa where, as we have seen, he offer the *Maghrib* and *Isha* services simultaneously.

On that night, in Muzdalifa, the Prophet ﷺ rested after the *Isha* till *Fajr* and altogether omitted the *Tahajjud* though he never missed it even in a journey, probably because he had been very busy throughout the 9th *Zul Hajjah*. In the morning, he had travelled from Mina to Arafat where he, first, delivered the historic sermon, and, then, carried out the *Wuqoof* continously till *Maghrib*, and, immediately after that, jourenyed over to Makkah. Thus, from *Fajr* till *Isha* he had remained constantly occupied and on the move. On the next day, the 10th of *Zul Hjjah* he had, again, to keep busy. He had to travel, in the morning, from *Muzdalifa* to Mina, and, on reaching there, at first, to perform the *Rami* of the *Jamrat*, and, then, to carry out the *Qurbani* of as many as 63 camels with his own hand, and, afterwards, to go from Mina to Makkah for *Tawaf Ziyarat*, and, then, return to Mina.

Anyway, as the schedule for the 9th and 10th of *Zul Hajjah* was so heavy and tiring, it was necessary to rest properly during the night between them at Muzdalifa. The body, too, has a claim and its resources are, after all, limited. In such congregations, in

❶. The ritual of circumambulation performed after the Qurbani has been done at Mina.

particular, it is essential to make an allowance for one's physical needs so that the aspect of leniency may, also, be felt by the people and they can appreciate the temperate nature and moderate disposition of the *Shari'ah.*

It is distinctly stated in this Tradition that the Prophet ﷺ had perfomred the *Qurbani* of 63 camels with his own hand. These were, perhaps, the camels he had brought from Yemen, he got sacrificed by him. The figure of 63 significant. The Prophet ﷺ, then was 63 years of age, and, thus, he made, an offering of a camel for every year of his life in thanksgiving.

The Prophet ﷺ and Sayyidina Ali ؓ had the meat of the animals sacrificed by them cooked and they ate it and drank the broth. It shows that a person can partake of the meat of the animals offered by him in sacrifice as well as give it to Kinsmen to eat.

On the 10th of *Zul Hajjah* the Prophet ﷺ went ot Makkah, after finishing with the *Qurbani*, for *Tawaf Ziyarat.* It is better to perform *Tawaf Ziyarat* on the 10th of *Zul Hajjah*, after the fulfliment of the ritual of *Qurbani,* but it can, also, be delayed.

From ancient times it had been the privilege of Bani Abdul Muttalib to draw water from the well of *Zam Zam* and offer it to the pilgrims. As the Prophet ﷺ came to *Zam Zam*, after carrying out *Tawaf Ziyarat* and saw his kismen performing the enviable task, he felt like taking a hand in it. But he thought that, then, all his Companions would, also, want to participate in it, in emulation of his example, and, in the upshot, the members of his family would be deprived of the time-honoured right. The sacred Prophet ﷺ, hence, expressed his wish for the sake of their encouragement and, also, explained why he had preferred not to join.

The above narrative, as we have remarked already, contains the longest and most detailed account of the *Farewell Hajj*. Yet a number of events have been left out in it, including even the ritual of *Halq*[1] and the sermon of the 10th of *Zul Hajjah* which are mentioned in other Traditions.

In some other versions of the same Tradition it appears that the Prophet ﷺ said:

"I have performed *Qurbani* at this place but the whole area of

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❶. Meaning the rite of shaving the head.

Mina is the place of *Qurbani.* You can, therefore, perform *Qurbani* at your place (i.e., where you are staying at Mina). (Similarly), I have carried out Wuqoof here (i.e., near the big rocks), but the whole of Arafat is the place of *Wuqoof,* and I have halted here (i.e., near *Mash'ar-i- Haraam*), but the whole of Muzdalifa is the place of halting. (One can stay for the night in any part of it)." (Muslim)

(٩٨٨/٢١) عَنْ جَابِرٍ قَالَ نَحَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ نِسَائِهٖ بَقَرَةً فِيْ حَجَّتِهٖ (رواه مسلم)

(988/21) It is related on the authority of Jabir bin Abdullah ﷺ that the Messenger of Allah ﷺ had, in his *Hajj*, performed the *Qurbani* of a cow on behalf of his wives. (Muslim)

(٩٨٩/٢٢) عَنْ عَلِيٍّ قَالَ اَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَقُوْمَ عَلٰى بُدْنِهٖ وَاَنْ اَتَصَدَّقَ بِلَحْمِهَا وَجُلُوْدِهَا وَاَجِلَّتِهَا وَاَنْ لَااُعْطِيَ الْجَزَّارَ مِنْهَا قَالَ نَحْنُ نُعْطِيْهِ مِنْ عِنْدِنَا (رواه البخاری و مسلم)

(989/22) It is related on the authority of Sayyidina Ali ﷺ that the Prophet ﷺ ordered me to supervise the disposal of the animals sacrificed by him and to give away their meat, hides and entrails in charity and to desist from giving anything out of them to the butchers (as their wages). He said: "I shall pay them for their services from my pocket)." (Bukhari and Muslim)

(٩٩٠/٢٣) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتٰى مِنٰى فَاَتَى الْجَمْرَةَ فَرَمَاهَا ثُمَّ اَتٰى مَنْزِلَهٗ بِمِنٰى وَنَحَرَنُسُكَهٗ ثُمَّ دَعَا بِالْحَلَّاقِ وَنَاوَلَ الْحَالِقَ شِقَّهُ الْاَيْمَنَ فَحَلَقَهٗ ثُمَّ دَعَا اَبَاطَلْحَةَ الْاَنْصَارِيَّ فَاَعْطَاهُ اِيَّاهُ ثُمَّ نَاوَلَ الشِّقَّ الْاَيْسَرَ فَقَالَ اِحْلِقْ فَحَلَقَهٗ فَاَعْطَاهُ اَبَا طَلْحَةَ فَقَالَ اِقْسِمْهُ بَيْنَ النَّاسِ (رواه البخاری و مسلم)

(990/23) It is related on the authority of Anas bin Maalik ﷺ that when the Prophet ﷺ came to Mina (from Muzdalifa, on the morning of the 10th of *Zul Hajjah*, he first went to *Jamrat ul-Uqaba*[1] and performed the *Rami* of it, and, then, came to his tent and performed the *Qurbani* of the animals. After that, he

❶. Meaning the last Pillar.

called the barber, and, first, brought the right side of his head before him and the barber shaved that side (of it). The Prophet ﷺ, then, called Abu Talha ؓ and gave the hair to him. He, then, brought the left side of his head before the barber and said: "Now, shave it also". The barber shaved that side (of the head) as well, and, then, the Prophet ﷺ gave the hair, again to Abu Talha ؓ and said: 'Distribute the hair to the people."

(Bukhari and Muslim)

Commentary: The incident of shaving of the head by the Prophet ﷺ had not been mentioned in Sayyidina Jabir's ؓ prolonged narrative though it forms one of the main rites of the *Hajj* that are to be performed on the 10th of *Zul Hajjah.*

The corrrect way of Halq, as we learn from the above Tradition, is that, first, the right side of the head should be shaved and, then, the left.

On this occasion the sacred Prophet ﷺ gave his hair to Abu Talha Ansari who was one of his devoted Companions. He had covered the Prophet ﷺ with his body, as with a shield, and taken all the arrows on himself during the assualt by the pagans of Makkah in the Battle of Uhud. Besides, he was particularly solictious of the comfort of the holy Prophet ﷺ and took a keen interest in entertaining his, i.e., the Prophet's guests in a kindly and generous manner. In fine, Abu Talha ؓ and his wife, Umm Sulaym (the mother of Anas ؓ) were conspicuous for such acts of service and it was, perhaps, for that reason that the Prophet ﷺ had handed over his hair to him, and, also, had it distributed through him to others.

It, thus, furnishes, a clear support to and justification for the institution of the preservation of the relics of holy men.

Most probably, the "blessed hair" of the Prophet ﷺ which are said to be preserved at various places and about the genuineness of which reliable evidence is available are from among the hair distributed on the occasion of the Farewell *Hajj*. Some reports show that Abu Talha ؓ had given one or two hair each to the people. In this way, these would have come into the possessions of thousand of Companions ؓ, and their descendants would have taken the fullest care to protect and preserve the holy relic. Hence, there is nothing strange that some of the hair are still preserved at

some place. But to proclaim any hair to be the "blessed hair" of the Prophet ﷺ without an authentic proof if a very grave matter. Anyhow, whether false or geniune, to make it or its display a source of money- making is shameful in the extreme.

(٩٩١/٢٤) عَنْ اِبْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِىْ حَجَّةِ الْوِدَاعِ اَللّٰهُمَّ ارْحَمِ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ يَارَسُوْلَ اللّٰهِ قَالَ اَللّٰهُمَّ ارْحَمِ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ يَارَسُوْلَ اللّٰهِ قَالَ وَالْمُقَصِّرِيْنَ

(رواه البخارى و مسلم)

(991/24) Abdullah bin Umar ﷺ related to us that, during the Farewell Haj, the Messenger of Allah ﷺ said: "Blessings of the Lord be on them who had their heads shaved here." Some of the people said: "O Messenger of Allah! Make the same prayer for those, also, who haw their hairs cropped." The Prophet ﷺ, again, said: "Blessings of the Lord be on them who had their heads shaved here." When they repeated the request, the Prophet ﷺ said, at the third time, "And the blessings of the Lord be on them, also, who had their hairs cropped here."Bukhari and Muslim

Commentary: to have the head shaved or the hair cut short out of habit or necessity is not an act of worship, but as the shaving of the head or the cropping of the hair in the *Hajj* or *Umra* is an expression of servility and submission on the part of the bondsman, it constitutes a special form of worship and the rite should be carried out in the same spirit. Moreover, as there is a great display of servility and humbleness in having the head shaved than the hair cropped, it enjoys a superiority over it and, that was why, the Prophet ﷺ gave preference to those who had their heads shaved in the prayer of mercy.

(٩٩٢/٢٥) عَنْ اَبِىْ بَكْرَةَ قَالَ خَطَبَنَا النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ قَالَ اِنَّ الزَّمَانَ اِسْتَدَارَ كَهَيْئَتِهٖ يَوْمَ خَلَقَ اللّٰهُ السَّمٰوَاتِ وَالْاَرْضَ السَّنَةُ اِثْنٰى عَشَرَ شَهْرًا مِنْهَا اَرْبَعَةٌ حُرُمٌ ثَلٰثٌ مُتَوَالِيَاتٌ ذُوالْقَعْدَةِ وَذُوالْحَجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِىْ بَيْنَ جُمَادٰى وَشَعْبَانَ وَقَالَ اَىُّ شَهْرٍ هٰذَا فَقُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اِسْمِهٖ قَالَ اَلَيْسَ ذَا الْحَجَّةِ قُلْنَا بَلٰى

قَالَ اَىُّ بَلَدٍ هٰذَا قُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اِسْمِهٖ قَالَ اَلَيْسَ الْبَلْدَةُ قُلْنَا بَلٰى قَالَ فَاَىُّ يَوْمٍ هٰذَا قُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اِسْمِهٖ قَالَ اَلَيْسَ يَوْمَ النَّحْرِ قُلْنَا بَلٰى قَالَ فَاِنَّ دِمَاءَكُمْ وَاَمْوَالَكُمْ وَاَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِىْ بَلَدِكُمْ هٰذَا فِىْ شَهْرِكُمْ هٰذَا وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْئَلُكُمْ عَنْ اَعْمَالِكُمْ اَلَا فَلَا تَرْجِعُوْا بَعْدِىْ ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ اَلَا هَلْ بَلَّغْتُ قَالُوْا نَعَمْ قَالَ اَللّٰهُمَّ اشْهَدْ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَرُبَّ مُبَلَّغٍ اَوْعٰى مِنْ سَامِعٍ

(رواه البخاری و مسلم)

(992/25) It is related on the authority of Abu Bakrah Thaqafi ﷺ that the Prophet ﷺ delivered a sermon on the 10th of *Zul Hajjah* (during the Farewell Hajj) in which he said: 'Time has returned to its original state, as it was when the heavens and the earth were created. The year is only of full twelve months out of which four are sacred-three months in succession, Zul Qa'dah, Zul Hajjah and *Muharram*, and *Rajab* which falls between *Jamadi-uth-Thaani* and *Sha'ban* and is held in a greater esteem by the tribe of Muzar. Then, the Prophet ﷺ said: "Do you know which month is this?" 'Allah and His Messenger ﷺ knows best', we replied. So, he remained silent for some time, so much so that we thought he was going to give some other name to the month, (but) he said: 'Is it not the month of *Zul Hajjah*?' 'Of course, it is *Zul Hajjah*', we replied. Then he said, 'Do you know what town is this?' We replied: 'Allah and His Messenger ﷺ know best.' He, then, remained silent for some time till we thought he was going to give some other name to the town, (but) he said: 'Is it not Balda?'[1] 'Of course , it is Balda', we replied. Then, he said 'Do you know what day is it today?' We replied: 'God and His Messenger know best.' Upon it, he said, 'Is it not *Yaum-un- Nahr*?' After it, the Prophet ﷺ observed: 'Your lives are your property and your honour are forbidden to one another (i.e.,it is not permitted to you to kill anyone unjustly or to lay your hand on anyone's property or honour; these are forbidden forever) as you consider it forbidden on this sacred day, in this sacred town and in this sacred month to kill anyone or to infringe on his property or honour.' After it, the Prophet

❶. Balda was one of the names of Makkah.

ﷺ said, 'Before long, in the Hereafter, you are to meet your Lord who will call you to account for your deeds. Now, listen, I warn you not to go so far astray after me that some of you begin to cut the throats of others.' After it, he asked them, 'Tell me have I conveyed the message of the Lord to you.' They all replied with one voice, 'Of course, you have.' (The Prophet ﷺ, then, said), 'O Lord, I beseech Thee, bear Thou witness unto it.' After it, he said to the people, 'Let those present take this message to those absent. Many people who come to know of a thing from one who had heard it are more capable of remembering it than those who have heard it (directly)."

(Bukhari and Muslim)

Commentary: In order to appreciate the Prophet's ﷺ remark that the time had returned to its original state it needs be remembered that an erraneous custom among the polytheists of Arabia was that, sometimes, according to their needs or convenience, they used to assume about a year that it consisted of thirteen months by making a month occur twice in it which threw the entire arrangement of time into months and years into disorder and make it unreliable. Thus, the *Hajj* which, according to their calculation, fell in the month of *Zul Hajjah* did, in fact, not fall in it. But after hundreds of years of rotation in the Age of Perversion it so happened that what, for instance, was the month of *Muharrum* in their view was also the month of *Muharrum* by the celestial arrangement and the month they considered to be *Zul Hajjah*, in fact, was *Zul Hajjah*. The same thing was stressed by the Holy Prophet ﷺ in his sermon. He made it clear, through it, that the *Zul Hajjah* in which that *Hajj* was taking place was *Zul Hajjah* also by celestial calculation and a year considered of only twelve months and it was now going to be like that till the end of time.

At the end of the sermon the Prophet ﷺ exhorted the *Ummah* not to fall a prey to internecine conflicts which were wholly opposed to the spirit of Islam. The Prophet ﷺ had administered this warning to his followers on many onther occasions also perhaps because it had been revealed to him, in some measure, that Satan was going to be really successful in sowing the seeds of discord among them.

PRINCIPAL RITUALS AND CEREMONIES OF THE *HAJJ*

Almost all the rites and ceremonies of the Hajj have come to be mentioned in the Traditions regarding the Farewell Hajj. We will now see what his teachings and actual practice were in respect of each one of them, taken individually.

Entry into Makkah and the First *Tawaf*

The unique honour bestowed by Allah on the city of Makkah, by virtue of its association with the House of *Ka'bah*, demands that one enters it with proper attention and reverence, and, next to it, is the claim of the holy *Ka'bah* that its Tawaf is performed before everything else. The blessed stone, i.e., *Hajr Aswad* which is embedded in a corner of the *Ka'bah* and bears a close association with Almighty and Paradise, then, requires that Tawaf should be commenced with its *Istilam*. Such was the pracitce of the holy Prophet ﷺ and this was what the Companions ﷺ had learnt from him.

(٩٩٣/٢٦) عَنْ نَافِعٍ قَالَ اِنَّ ابْنَ عُمَرَ كَانَ لَايَقْدِمُ مَكَّةَ اِلَّا بَاتَ بِذِىْ طُوًى حَتّٰى يُصْبِحَ وَيَغْتَسِلَ وَيُصَلِّىَ فَيَدْخُلَ مَكَّةَ نَهَارًا وَاِذَا نَفَرَمِنْهَا مَرَّ بِذِىْ طُوًى وَبَاتَ بِهَا حَتّٰى يُصْبِحَ وَيَذْكُرُ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُ ذَالِكَ (رواه البخارى و مسلم)

(993/26) It is related by Nafi, the special attendent of Abdullah bin Umar ﷺ, that whenever Abdullah bin Umar ﷺ came to Makkah he spent the night at Zi Tuwa[1] before entering the town till at daybreak he took a bath and offered prayer (Salah), and. then, entered Makkah during the day, and when he returned

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❶. The name of settlement near Makkah.

from Makkah then, too, he spent the night at Zi Tuwa and departed from there in the morning, and Abdullah bin Umar ؓ used to say that it, also, was the practice of the Messenger of Allah ﷺ. (Bukhari and Muslim)

(٩٩٤/٢٧) عَنْ جَابِرٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ مَكَّةَ اَتَى الْحَجَرَ فَاسْتَلَمَهُ ثُمَّ مَشٰى عَلٰى يَمِيْنِهٖ فَرَمَلَ ثَلٰثًا وَّمَشٰى اَرْبَعًا (رواه مسلم)

(994/27) It is related by Jabir ؓ that when the Messenger of Allah ﷺ arrived at Makkah, first of all, he came to the Black Stone and carried out its *Istilam*, and, after it, performed the Tawaf from the right side of it(in such a way) that in the first three circuits he did *Ramal* and in other four, he walked at normal pace. (Muslim)

Commentary: Every Tawaf begins with the *Istilam* of the Black Stone which denotes the act of kissing it or touching it with the right hand, and, then, kissing the hand or stretching the arms towards it with the palms turned in its direction, and, then, kissing the palms. Seven circuits round the House of *Ka'bah* are performed in each *Tawaf.*

A peculiar kind of gait which gives the impression of vigour and strength is called Ramal. It is related that when, in 7 A.H., the Prophet ﷺ came to Makkah for *Umrah*, with a large party of Companions, the Makkans remarked that the unfavourable climate of Makkah had told upon their health and make them weak. As the news reached the Prophet ﷺ, he ordered that the first three circuits of the circumambulation should be performed in the style of *Ramal* so that the impression of the lethargy or enervation of the Companions might be dispelled. It appeared to Allah and He make it into a permanent practice. It is still observed and in the first three circuits of the initial *Tawaf* the pilgrim performing the *Hajj* or *Umrah* carries out, and, after which, the Sa'ee between Safa and Marwa is performed, walking is done briskly, in the manner of Ramal and, in the remaining four, at usual pace.

(٩٩٥/٢٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ اَقْبَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ مَكَّةَ فَاَقْبَلَ اِلَى الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ اَتَى الصَّفَا فَعَلَاهُ حَتّٰى

يَنظُرَ اِلَى الْبَيْتِ فَرَفَعَ يَدَيْهِ فَجَعَلَ يَذْكُرُ اللّٰهَ مَاشَاءَ وَيَدْعُوْ (رواه ابو داؤد)

(995/28) Abu Hurayrah ﷺ narrated that when the Messenger of Allah ﷺ came the first thing he did, after entering Makkah, was to go near the Black Stone and carry out its *Istilam*. After that, he performed *Tawaf* and, then, came to the hill of Safa and ascended it up to the point from where the House of *Ka'bah* could be seen. He, then raised his hands (as one does while supplicating to the Lord) and occupied himself with prayer and supplication as long as he liked. (Abu Dawood)

(٩٩٦/٢٩) عَنِ ابْنِ عَبَّاسٍ قَالَ طَافَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَجَّةِ الْوِدَاعِ عَلٰى بَعِيْرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ (رواه البخاری و مسلم)

(996/29) Abdullah bin Abbas ﷺ narrated that in the Farewell Hajj the Messenger of Allah ﷺ performed the *Tawaf* of the House of *Ka'bah* riding on a camel and in his hand there was a walking stick with a curved handle with which he carried out the Istilam of the 'Black Stone." (Bukhari and Muslim)

Commentary: In Sayyidina Jabir's ﷺ narrative it is distinctly told about the Prophet's Tawaf that, after carrying out the Istilam of the Balck Stone, he proceeded towards the right and began the Tawaf in the first three circuits of which he did *Ramal* while in the remaining four, walked at normal pace. It shows that the Prophet ﷺ had performed the Tawaf on foot. The above Tradition, quoted on the authority of Sayyidina Abdullah bin Abbas ﷺ, on the other hand, tells that the Prophet ﷺ had done the Tawaf riding on a camel. There is, however, no contradiction between the two reports. On reaching Makkah the Prophet ﷺ had performed the first Tawaf on foot which has been carried out after it, on his return to Makkah from Mina on the 10th of *Zul Hajjah*, was performed while he was seated on the camel in order that those who wanted to ask anything from him could easily do so. The camel, so to say, was serving for a platform at that time. Moreover, he might be wanting to show by his own conduct that, in special circumstances, *Tawaf* could, also, be performed by means of transport.

(٩٩٧/٣٠) عَنْ اُمِّ سَلْمَةَ قَالَتْ شَكَوْتُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

اَنِّیْ اَشْتَکِیْ فَقَالَ طُوْفِیْ مِنْ وَرَاءِ النَّاسِ رَاکِبَةً فَطُفْتُ وَرَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یُصَلِّیْ اِلٰی جَنْبِ الْبَیْتِ یَقْرَءُ بِالطُّوْرِ وَکِتَابٍ مَسْطُوْرٍ

(رواه البخاری و مسلم)

(997/30) It is related by Sayyidah Umm Salmah رضی الله عنها "(in the Farewell Hajj) I informed the Prophet ﷺ that I was ill. (So, how I was to perform Tawaf)? The Prophet ﷺ replied, 'Perform tawaf by riding in the rear of the people.' I, thus, performed Tawaf in that Manner, and, at that time, the Prophet ﷺ was offering prayer by the side of the House of Allah, and, in it, he was reciting Surah At-Tur." (Bukhari and Muslim)

(۹۹۸/۳۱) عَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَانَذْکُرُ اِلَّا الْحَجَّ فَلَمَّا کُنَّا بِسَرِفٍ طَمِثْتُ فَدَخَلَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَاَنَا اَبْکِیْ فَقَالَ لَعَلَّکِ نَفِسْتِ قُلْتُ نَعَمْ قَالَ فَاِنَّ ذَالِکِ شَیْئٌ کَتَبَهُ اللّٰهُ عَلٰی بَنَاتِ اٰدَمَ فَافْعَلِیْ مَایَفْعَلُ الْحَاجُّ غَیْرَ اَنْ لَاتَطُوْفِیْ بِالْبَیْتِ حَتّٰی تَطْهُرِیْ

(رواه البخاری و مسلم)

(998/31) It is related by Sayyidah Ayshah رضی الله عنها "(in the journey of the Farewell *Hajj*) we set forth from Madinah, in the company of the Messenger of Allah ﷺ. We all were talking of nothing but the Haj; till as we reached the place called Sarif (from where Makkah was only a short distance away), my monthly periods began. When the Prophet ﷺ came in the tent and saw me crying he said to me, 'Perhaps your menses have started.' 'Yes', I replied. 'It is like that.' The Prophet ﷺ said. '(There is nothing in it to cry about). It is one of those things which God has made necessary for the daughters of Adam (i.e., for all women), Perform all the rites of the *Hajj* like the other pilgrims but do not perform the *Tawaf* of *Ka'bah* till you get clean, (i.e., the menses stop)'." (Bukhari and Muslim)

(۹۹۹/۳۲) عَنْ اِبْنِ عَبَّاسٍ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ الطَّوَافُ حَوْلَ الْبَیْتِ مِثْلَ الصَّلٰوةِ اِلَّا اَنَّکُمْ تَتَکَلَّمُوْنَ فِیْهِ فَمَنْ تَکَلَّمَ فِیْهِ فَلَا یَتَکَلَّمَنَّ اِلَّا بِخَیْرٍ

(رواه الترمذی والنسائی والدارمی)

(999/32) It is related by Abdullah bin Abbas رضی الله عنه that the Prophet ﷺ said: "The *Tawaf* of the House of *Ka'bah* is worship of the

same class as prayer (*Salah*), the only difference being that in *Tawaf* you are permitted to talk. So, whoever talks to anyone in *Tawaf* should talk only of good and virtuous things (and abstain from vain conversation)". (Tirmizi, Nasai and Daarami)

(١٠٠٠/٣٣) عَنْ اِبْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ مَسْحَهُمَا (اَلْحَجَرِ الْاَسْوَدِ وَالرّكن الْيَمَانِيْ) كَفَّارَةٌ لِلْخطَايَا وَسَمِعْتُهٗ يَقُوْلُ مَنْ طَافَ بِهٰذَا الْبَيْتِ اُسْبُوْعًا فَاَحْصَاهُ كَانَ كَعِتْقِ رَقَبَةٍ وَسَمِعْتُهٗ يَقُوْلُ لَايَضَعُ قَدَمًا وَّلَا يَرْفَعُ اُخْرٰى اِلَّا حَطَّ اللّٰهُ عَنْهُ بِهَا خَطِيْئَةً وَّكَتَبَ لَهٗ بِهَا حَسَنَةً

(رواه الترمذی)

(1000/33) Abdullah bin Umar ﷺ related that he heard Messenger of Allah ﷺ say: "To pass the hands over the Black Stone and *Rukn-i-Yamaani*[1] is a source of the expiation of sins." He, further, related that he heard the Prophet ﷺ say: "Whoever makes seven circuits round the House of *Ka'bah* and did it properly (i.e., by showing due regard to rules and proprities), this act of his will be equivalent to setting free a slave." And he related that he, also, heard it from him, he was saying "when the bondsman will put down one foot and raise the other while performing the circummbulation, Allah will forigive one sin in recompense for each step and the reward for one virtuous deed will be written down for him." (Tirmizi)

Commentary: The words طاف بهذا البيت اسبوعا are translated by us as "Whoever makes seven circuits." They could also mean:

(i) Cirucumambulation the *Ka'abah* severn times, that would be 49 circuits, or

(ii) Circumambulation for seven successive days without break.

Allah knows best.

The Black Stone

(١٠٠١/٣٤) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِی الْحَجَرِ وَاللّٰهِ لَيَبْعَثَنَّهُ اللّٰهُ يَوْمَ الْقِيٰمَةِ لَهٗ عَيْنَانِ يَبْصُرُبِهِمَا وَلِسَانٌ يَنْطِقُ بِهٖ يَشْهَدُ عَلٰی مَنِ اسْتَلَمَهٗ بِحَقٍّ (رواه الترمذی و ابن ماجة والدارمی)

(1001/34) It is related by Abdullah bin Abbas ﷺ that the

[1]. Denoting the south-west corner of The Ka'bah.

Messenger of Allah ﷺ said about the Black Stone: "By God! The Lord will confer a new life on it and raise it in such a manner, on the Day of Resurrection, that it will have two eyes with which it will see and a tongue with which it will speak and testify with truth about the bondsmen who will have carried out its *Istilam*." (Tirmizi, Ibn Majah and Daarami)

Commentary: Apparently, *Hajr Aswad* is a piece of stone but it is vested with a unique spirituality and remembers everyone who does its *Istilam*. On the Day of Final Requital, God will raise it up as a seeing and speaking being and it will depose in favour of the bondsmen who used to perform its Istilam reverntially.

(١٠٠٢/٣٥) عَنْ عَابِسِ بْنِ رَبِيْعَةَ قَالَ رَاَيْتُ عُمَرَ يُقَبِّلُ الْحَجَرَ وَيَقُوْلُ اِنِّیْ لَاَعْلَمُ اَنَّکَ حَجَرٌ مَاتَنْفَعُ وَلَا تَضُرُّ وَلَوْلَا اَنِّیْ رَاَیْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ مَاقَبَّلْتُکَ (رواه البخاری و مسلم)

(1002/34) 'Aabis bin Rabee' narrated "I saw Umar bin Khattab رضي الله عنه, he was kissing the Black Stone and saying: 'I know for certain that thou art a stone (and there is no attribute of Divinity in thee). Thou canst neither benefit nor harm anyone. Had I not seen the Prophet ﷺ kissing thee, I would never have done that." (Bukhari and Muslim)

Commentary: Sayyidina Umar رضي الله عنه said it openly and for everyone to hear so that there remained no possibility of an ignorant or newly converted Muslim assuming that there was the attribute of God, head and the power to do good or harm in the Black Stone on seeing leading men of the *Ummah* like him kissing it.

A point of fundamental importance that emerges from Sayyidina Umar's رضي الله عنه observation is that if a thing is venerated with the belief that it is the Command of Allah and the Prophet ﷺ, the veneration is justified, but if it is done out of the conviction that it has the power over good and evil then it, clearly, is a kind of polytheism and has no place in the Islamic scheme of things.

Zikr and Supplication in *Tawaf*

(١٠٠٣/٣٦) عَنْ عَبْدِاللّٰهِ بْنِ السَّائِبِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَابَيْنَ الرُّكْنَيْنِ رَبَّنَا اٰتِنَا فِی الدُّنْيَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً وَّقِنَا

عَذَابَ النَّارِ (رواه ابوداؤد)

(1003/36) Abdullah bin Sa'ib ﷺ related that he heard the Prophet ﷺ recite the following supplication between *Rukn Yamaani* and *Hajr Aswad* (during Tawaf):

رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ (البقره ٢:٢٠١)

"Rabbana aatina fid-duniya hasanataon-wa fil aakhirati hasanataon-wa-qina azaabun naar." (Al-Baqarah 2:201)

(O Allah! I beg of Thee forgiveness and peace in this world and the next. O Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of Fire).(Abu Dawood)

(١٠٠٤/٣٧) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وُكِّلَ بِهٖ سَبْعُوْنَ مَلَكًا (يَعْنِىْ الركن اليمانى) فَمَنْ قَالَ اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْعَفْوَ وَلْعَافِيَةَ فِى الدُّنْيَا وَالْاٰخِرَةِ رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ، قَالُوْا............ امين (رواه ابن ماجه)

(1004/37) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Seventy angels are posted at *Rukn-Yamaani* who say Amen at the supplication of the bondsman who makes this prayer near it:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِى الدُّنْيَا وَلْاٰخِرَةِ رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Allahumma in-ni as'alukal 'afwo wal 'aafiyata fid-duniya wal-aakhira. Rabbana aatina fid-duniya hasanataon-wa fil aakherati hasanataon-wa qina azaabun naar.

(O Allah! I beg of Thee forgiveness and peace in this world and the next. O Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of Fire) (Ibn-e-Majah)

Importance of the Halt at Arafat

As we pointed out earlier, the stay at Arafat, on the 9th of *Zul Hajjah*, is the most important event of the *Hajj*. If a pilgrim is blessed with it even for a moment, he is blessed with the *Hajj*, and if, for some reason, he fails to reach there on the 9th or night

following it, his *Hajj* is rendered void. There is some atonement or reparation for the omission of all the other rites of the *Hajj,* like *Tawaf, Sa'ee* and *Rami* but it is impossible to make amends for failure to carry out *Wuqoof* for whatever reason.

(١٠٠٥/٣٨) عَنْ عَبْدِالرَّحْمٰنِ بْنِ يَعْمَرَ الدُّائَلِيِّ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْحَجُّ عَرَفَةُ مَنْ اَدْرَکَ عَرَفَةَ لَيْلَةَ جَمْعٍ قَبْلَ طُلُوْعِ الْفَجْرِ فَقَدْ اَدْرَکَ الْحَجَّ..... اَيَّامُ مِنٰى ثَلٰثَةٌ فَمَنْ تَعَجَّلَ فِيْ يَوْمَيْنِ فَلاَ اِثْمَ عَلَيْهِ وَمَنْ تَاَخَّرَ فَلاَ اِثْمَ عَلَيْهِ (رواه الترمذی، وابوداؤد، والنسائی، وابن ماجه، والدارمی)

(1005/38) Abdul Rahman bin Ya'mar Duali narrated that he heard the Prophet ﷺ say: "The most important rite of the *Hajj* (upon which depends its fulfilment) is the halt at Arafat. The pilgrim who reaches Arafat even during the night of Muzdalifa (i.e., between the 9th and 10th of *Zul Hajjah*), before daybreak, he has performed the Hajj and his Hajj has been carried out. (After *Yaum-un-Nahr* i.e., the 10th *Zul Hajjah* there are three days of stay at Mina. If anyone departs from Mina earlier after (performing *Rami*) only on two days (on the 11th and 12th), there is no harm in it, and if anyone stays there for an additional day and departs (after performing Rami) (on the 13th), there is no harm in it also. (Both of these are permissible)".

(Ibni Majah and Daarami)

Commentary: The performance of the *Hajj* being dependent on *Wuqoof* Arafa, latitude has been given to the pilgrims that in case they fail to reach Arafat on the 9th of *Zul Hajjah*, which is the real time for *Wuqoof*, their *Wuqoof* will be deemed to have been completed and Hajj accomplished if they manage to reach there in any part of the night between the 9th and 10th.

After *Yaumul Arafa* there is *Yaum-un-Nahr*, on the 10th, on which the restrictions of *Ihram* come to an end with the performance of *Rami* against one *Jamra*, and *Qurbani,* and *Halq* etc.,. On the same day, *Tawaf Ziyarat* is carried out by going to Makkah. Among the rites of the *Hajj,* after it, is the throwing of pebbles at all the three *Jamras* by staying at Mina for two to three days.

(١٠٠٦/٣٩)عَنْ عَائِشَةَ قَالَتْ اَنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَامِنْ يَوْمٍ اَكْثَرُ مِنْ اَنْ يَّعْتِقَ اللّٰهُ فِيْهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَاِنَّهُ لَيَدْنُوْثُمَّ يُبَاهِيْ بِهِمُ الْمَلٰئِكَةَ فَيَقُوْلُ مَااَرَادَ هٰؤُلَاءِ (رواه مسلم)

(1006/39) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ said: "On no other day God decides in a greater measure for release of His bondsmen from Hell than on the Day of *Arafat* (i.e., the decision for the forgiveness and freedom from Hell of sinning bondsmen is taken on the largest scale in the year, on the Day of *Arafat*). On that day, God comes very close to the bondsmen (present in Arafat) with His Attribute of Mercy, and feeling proud of them says to the angels: Do you see with what object these bondsmen of Mine have come here?" (Muslim)

(١٠٠٧/٤٠) عَنْ طَلْحَةَ بْنِ عُبَيْدِاللّٰهِ بْنِ كَرِيْزٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا رَاٰى الشَّيْطَانُ يَوْمًا هُوَ فِيْهِ اَصْغَرَ وَلَا اَدْحَرُ وَلَا اَحْقَرُ وَلَا اَغْيَظُ مِنْهُ فِيْ يَوْمِ عَرَفَةَ وَمَا ذَاکَ اِلَّا لِمَا يَرٰى مِنْ تَنَزُّلِ الرَّحْمَةِ وَتَجَاوُزِ اللّٰهِ عَنِ الذُّنُوْبِ الْعِظَامِ (رواه مالک مرسلاً)

(1007/40) It is related by Talha bin Ubaidah bin Kareez, a Taba'ee that the Prophet ﷺ said: "Satan never feels more dejected, humiliated and crestfallen than on the day of Arafat for the simple reason that, on that day, he sees the Mercy of the Lord descending upon the earth (like a torrent of rain), and grievous sins being forgiven)."

(Muwatta Imam Malik (by way of a Mursal)

Commentary: When thousands, nay millions of people, attired like beggars, assemble at Arafat on the 9th of *Zul Hajjah*, which is a special day for the descent of Divine favours, and beseech the Lord devoutly for forgiveness for themselves as well as for others and cry and bewail before Him, the boundless sea of compassion of the Oft-Forgiving, Most Merciful Lord is aroused and He gives such extraordinary decisions of forgiveness in favour of erring bondsmen that the Devil feels extremely bitter and heart broken.

Rami Jamrat

In Mina there are three pillars, built at some distance from one another. These are called *Jamrat*. To throw pebbles at them, also, is a rite of the *Hajj*. Seven pebbles are to be thrown at every pillar on the 11th, 12th and 13th of *Zul Hajjah.* Manifestly, there is no virtue in throwing pebbles by itself but every act becomes an act of worship at the command of God, and servility, in its essence, denotes neither more nor less than that the orders, dicates and ordinances of Allah are carried out willingly and with good grace. Besides, when the bondsmen of God, with the conviction of His Power and Majesty firmly embedded in the mind and the cry of *Allah-u-Akbar* on the lips, throw pebbles, at His command, at *Jamrat,* believing that their target, in reality, are the satanic notions, desires and practices, and they are actually stoning sinfulness and perversion to death, the heavenly joy they experience defies all descriptions. In any case, to throw pebbles at *Jamrat,* in the name of God and at His bidding, is a Faith-sitrring event for those who know.

(١٠٠٨/٤١) عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا جُعِلَ رَمْيُ الْجِمَارِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِاَقَامَةِ ذِكْرِ اللّٰهِ (رواه الترمذی والدارمی)

(1008/41) It is related by Sayyidah Ayshah رضی الله عنها that the Prophet ﷺ said: "To throw pebbles at *Jamrat,* and to perform Sa'ee between Safa and Marwa, and to circumambulate are (not things of sport) (but) aids to the intensity and fulness of the remembrance of God." (Tirmizi and Daarami)

(١٠٠٩/٤٢) عَنْ جَابِرٍ قَالَ رَمٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى وَّاَمَّا بَعْدَ ذَالِكَ فَإِذَا زَالَتِ الشَّمْسُ (رواه البخاری و مسلم)

(1009/42) It is related on the authority of Jabir ﷺ that the Messenger of Allah ﷺ carried out *Rami* against *Jamra Uqaba* on the 10th of *Zul Hajjah* in the morning, and after that, he carried out *Rami* agtainst (all) the (three) *Jamrat* on the days of *Tashriq,*[1] after the declining of the sun. (Bukhari and Muslim)

Commentary: The same is the prescribed method of carrying out

1. Meaning the 11th, 12th, and 13th of Zul Hajjah.

Rami. On the 10th of *Zul Hajjah* the *Rami* against *Jamra Uqaba* should be carried out before noon, and, on the subsequent days, when the sun has begun to decline from the meridian.

(١٠١٠/٤٣) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّهُ اِنْتَهٰى اِلَى الْجَمْرَةِ الْكُبْرٰى فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهٖ وَمِنٰى عَنْ يَمِيْنِهٖ وَرَمٰى بِسَبْعِ حَصَيَاتٍ يُّكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ هٰكَذَا رَمَى الَّذِىْ اُنْزِلَتْ عَلَيْهِ سُوْرَةُ الْبَقَرَةَ (رواه البخارى و مسلم)

(1010/43) It is related on the authority of Abdullah bin Mas'ud ﷺ that he came to *Jamra Kubra* (i.e., *Jamra Uqaba*) for performing *Rami* and stood facing it so that the House of God (i.e., Makkah) was to his left and Mina to his right. After it, he threw seven pebbles at the *Jamra* and said *Allah-u-Akbar* at each thorw. he, then, said, "In the same manner had the blessed one carried out Rami to whom *Surah Al-Baqara* (in which the commands and rites of the Hajj are given) was revealed."

(Bukhari and Muslim)

Commentary: Sayyidina Abdullah bin Mas'ud ﷺ remembered, in detail, how the sacred Prophet ﷺ used to perform *Rami,* and he showed it to the people by doing so himself.

(١٠١١/٤٤) عَنْ جَابِرٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْمِىْ عَلٰى رَاحِلَتِهٖ يَوْمَ النَّحْرِ وَيَقُوْلُ لِتَاخُذُوْا مَنَاسِكَكُمْ فَاِنِّىْ لَا اَدْرِىْ لَعَلِّىْ لَا اَحُجُّ بَعْدَ حَجَّتِىْ هٰذِهٖ (رواه مسلم)

(1011/44) Jabir ﷺ narrated "I saw the Prophet ﷺ performing *Rami,* on the 10th of *Zul Hajjah,* seated on the back of his camel. At that time, he was saying: 'I do not know if I will perform another Hajj after it (and you will have an opportunity of learnig about it from me in future)'." (Bukhari and Muslim)

Commentary: When the holy Prophet ﷺ reached Mina from Muzdalifa on his camel, he carried out *Rami* against *Jamra Uqaba* in the same state, i.e., in the state of being mounted so that people could see him performing the *Rami* and learn how it was to be done and make enquiries from him about the rites of the *Hajj.* But on the second and third days, he carried it out on foot. The rite, however, can be performed both on foot and mounted.

(١٠١٢/٤٥) عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ اَنَّهُ كَانَ يَرْمِيْ جَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ عَلٰى اِثْرِ كُلِّ حَصَاةٍ ثُمَّ يَتَقَدَّمُ حَتّٰى يُسْهِلَ فَيَقُوْمَ مُسْتَقْبِلَ الْقِبْلَةِ طَوِيْلًا وَيَدْعُوْ وَيَرْفَعُ يَدَيْهِ ثُمَّ يَرْمِي الْوُسْطٰى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ كُلَّمَا رَمٰى بِحَصَاةٍ ثُمَّ يَاخُذُ بِذَاتِ الشِّمَالِ فَيُسْهِلُ وَيَقُوْمُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ يَدْعُوْ وَيَرْفَعُ يَدَيْهِ وَيَقُوْمُ طَوِيْلًا ثُمَّ يَرْمِيْ جَمْرَةَ ذَاتِ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِيْ بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ وَّلَا يَقِفُ عِنْدَهَا ثُمَّ يَنْصَرِفُ فَيَقُوْلُ هٰكَذَا رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ (رواه البخاری)

(1012/45) Saalim bin Abdullah related about his father, Abdullah bin Uamr ﷺ, "his custom about *Rami* was that he threw seven pebbles at the first *Jamra,* and said *Allah-u-Akbar* at every throw, and, then, came down to the low ground in front, and stood there facing the *Qibla* and supplicating the Lord, with his hands raised, for a long time. After that, he, in the same way, threw seven pebbles at the middle Jamra, and said *Allah-u-Akbar* at every throw, and, then, came down to the low ground on the left hand side, and stood there facing the Qibla and beseeching the Lord, with his hands raised, for a long time. After that, he threw seven pebbles from the bottom of the valley at the last *Jamra* (i.e., *Jamra Uqabah*) and said *Allah-u-Akbar* at each throw but instead of staying near it, he returned. He used to say that 'I have seen the Messenger of Allah ﷺ carrying out *Rami* in the same manner'." (Bukhari)

Commentary: It shows that after the *Rami* of the first two *Jamrat* the holy Prophet ﷺ stood near them and prayed to God for a long time, with his face towards the *Qiblah,* but turned immediately after carrying out *Rami* against the third *Jamra.* This is the Musnoon way but, unfortunately, few people know and follow it today.

Qurbani

Traditions regarding *Qurbani* have been discussed earlier. Here, however, we will take up one more.

(١٠١٣/٤٦) عَنْ عَبْدِاللّٰهِ بْنِ قُرْطٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ

اَعْظَمَ الْاَيَّامِ عِنْدَاللّٰهِ يَوْمُ النَّحْرِ ثُمَّ يَوْمُ الْقَرِّ (قَالَ ثَوْرٌ وَهُوَ الْيَوْمُ الثَّانِیْ) قَالَ وَقُرِّبَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَدَنَاتٌ خَمْسٌ اَوْسِتٌّ فَطَفِقْنَ يَزْدَلِفْنَ اِلَيْهِ بِاَيَّتِهِنَّ يَبْدَءُ (رواه ابوداؤد)

(1013/46) It is related by Abdullah bin Qurth ﷺ that the Prophet ﷺ said:"In the sight of Allah, the greatest day is *Yaum-un-Nahr* (the Day of *Qurbani*) (i.e., the 10th of *Zul Hajjah*), (meaning that like *Yaumul-Arfa, Yaum-un-Nahr*, too, is a day of utmost significance). After it is the day next to it, i.e., *Yaumul Qarr* (or the 11th of *Zul Hajjah*). (Thus, *Qurbani* should be carried out, as far as possible, on the 10th of *Zul Hajjah* or , at the latest, on the 11th. If it is performed after that, on the 12th of *Zul Hajjah,* the duty will be fulfilled but it will be wholly lacking in goodness)." The narrator, then, described an unusual thing he had witnessed. He said that, once, five or six camels were brought to the Prophet ﷺ for *Qurbani* and every one of them struggled to get close to him so that it was the first to be killed as a sacrifice. (Abu Dawood)

Commentary: God has the power to endue not only animals but clay and stones as well with consciousness of events that are taking place around them. The five or six camels brought to the Prophet ﷺ had been made aware by God how glorious it was to be offered by the sacred Prophet ﷺ as a sacrifice in His path, and, therefore, each of them wanted to come near the Prophet ﷺ in order that it was slaughtered before the others.

(١٠١٤/٤٧) عَنْ سَلْمَةَ بْنِ الْاَ كْوَعِ قَالَ قَالَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ ضَحّٰى مِنْكُمْ فَلَا يُصْبِحَنَّ بَعْدَ ثَالِثَةٍ وَّفِیْ بَيْتِهٖ مِنْهُ شَيْئٌ فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ قَالُوْا يَارَسُوْلَ اللّٰهِ نَفْعَلُ كَمَا فَعَلْنَا الْعَامَ الْمَاضِی قَالَ كُلُوْا وَاَطْعِمُوْا وَادَّخِرُوْا فَاِنَّ ذَالِكَ الْعَامَ كَانَ بِالنَّاسِ جَهْدٌ فَاَرَدْتُّ اَنْ تُعِيْنُوْا فِيْهِمْ (رواه البخاری و مسلم)

(1014/47) It is related by Sayyidina Salmah bin Al-Akwa ﷺ that the Prophet ﷺ said, "Those of you who make a sacrifice must not have any of it in their house after three days." The next year the people asked him whethere they should do as they had done the previous year, he said, "Eat, provide for others and store some up, for that year there was distress among the people

and I wanted you to help them." (Bukhari and Muslim)

(١٠١٥/٤٨) عَنْ نُبَيْشَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّا كُنَّا نَهَيْنَاكُمْ عَنْ لُحُوْمِهَا اَنْ تَاكُلُوْهَا فَوْقَ ثَلٰثٍ لِكَى تَسَعَكُمْ جَاءَ اللّٰهُ بِالسَّعَةِ فَكُلُوْا وَادَّخِرُوْا وَائتَجِرُوْا لَا وَاِنَّ هٰذِهِ الْاَيَّامَ اَيَّامُ اَكْلٍ وَّشُرْبٍ وَذِكْرِ اللّٰهِ

(رواه ابو داؤد)

(1015/48) Nubaysha ﷺ reported that the Messenger of Allah ﷺ said, "I forbade you to eat their meat for more than three days in order that you might have abundance (for charity). But, may Allah, has produeced abundance, so you may eat, store up and seek reward. These are days of eating, drinking and remembrance of Allah." (Abu Dawood)

Commentary: We learn from the two foregoing hadith that we are allowed to eat and store up the sacrifical meat as long as we like. The second hadith concludes with the information that Allah likes His slaves to eat and drink during the days of *Tashriq*. However, we must keep up the remembrance of Allah during these days by extolling Him, declaring His praise and His unity.

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَااِلٰـهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

Tawaf Ziyarat and *Tawaf Wada*

The chief aim of the rites of the *Hajj* and the way they have been arranged is the expression of reverence for and deep attachment to the House of God which is the distinctive mark of *Millat Ibrahimi*. Circumambulation, as such, is the first rite of the Hajj, after arrival in Makkah, so much so much so that *Tahayyatul Masjid* is not offered on entering *Masjid-ul-Haraam*.[1] *Tawaf* is done first, and, then, two *Rak'at* of *Sunnat-ut-Tawaf* are offered.

In common usage, the first *Tawaf* the pilgrim performs is called *Tawaf Qudoom*, the *Tawaf* he performs after having carried out the rites of *Qurbani* and *Halq* is called *Tawaf Ziyarat*, and the last Tawaf that is to be performed before leaving Makkah for home is called *Tawaf Wuda'*. Thus, the rites of the *Hajj* begin and with the *Tawaf* of the House of *Ka'bah*.

❶. Denoting the area of worship within the sacred enclosure at Makkah.

(١٠١٦/٤٩) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرْمَلْ فِى السَّبْعِ الَّذِىْ اَفَاضَ فِيْهِ (رواه ابوداؤدو ابن ماجه)

(1016/49) Abdullah bin Abbas ﷺ narrates that the Prophet ﷺ did not do *Ramal* in the seven circuits of *Tawaf Ziyarat*, i.e., the whole of *Tawaf* was done at usual pace.

(Abu Dawood and Ibn Majah)

Commentary: As we have seen, already, the pilgrim has to do Ramal in the first three circuits of the *Tawaf* he performs on arrival in Makkah. The holy Prophet ﷺ and his Companions had done the same during the Farewell *Hajj*, but when the Prophet ﷺ performed *Tawaf Ziyarat* on the 10th of *Zul Hajjah*, on coming back to Makkah from Mina, he did not do *Ramal*, as the above Tradition tells.

(١٠١٧/٥٠) عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَّرَ طَوَافَ الزِّيَارَةِ يَوْمَ النَّحْرِ اِلَى اللَّيْلِ (رواه الترمذى وابوداؤد وابن ماجه)

(1017/50) It is related by Sayyidah Ayshah رضى الله عنها and Ibn Abbas ﷺ that the Prophet ﷺ deferred *Tawaf Ziyarat* (i.e., allowed to be deffered) till the night of the 10th of *Zul Hajjah*.

(Tirmizi, Abu Dawood and Ibn Majah)

Commentary: It shows that the most appropriate day for *Tawaf Ziyarat* is *Yaum-un-Nahr* (i.e., the day of *Eidul Adha*) but the holy Prophet ﷺ has permitted that it can be done in the night, after the end of the day of the sacrificial offering of the animals, as well, and the Tawaf of that night will be reckoned to be as meritorious as the Tawaf of the 10th of *Zul Hajjah*.

According to the Arab practice, the date of the night is the date of the day coming after it and every night is joined to the succeeding day. But for the rite of the *Hajj* it has been reversed for the sake of the pilgrims' convenience and the nights have been joined to the days preceding them. Thus, the *Tawaf* which will be carried out in the night, after the passage of the day of 10th of *Zul Hajjah*, will be regarded as having been performed on that day though it will be the 11th according to the established usage.

(١٠١٨/٥١) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّاسُ يَنْصَرِفُوْنَ فِيْ كُلِّ وَجْهٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَنْفِرَنَّ اَحَدُكُمْ حَتّٰى يَكُوْنَ اٰخِرُ عَهْدِهٖ بِالْبَيْتِ اِلَّا اَنَّهٗ خَفَّفَ عَنِ الْحَائِضِ (رواه البخارى و مسلم)

(1018/51) It is related by Abdullah bin Abbas ﷺ that (after performing the *Hajj*) people used to leave for their homes, (and they did not care for Tawaf Wada'). The Prophet ﷺ observed: "None of you should leave for home till he had made his last appearance in the House of God (i.e., performed Tawaf Wada'). The woman who is unable to perform the Tawaf owing to menstruation is, of course, exempted." (Bukhari and Muslim)

Commentary: It shows that earlier the people did not perform Tawaf Wada' but started for their native lands after staying at Mina till the 12th or 13th of *Zul Hajjah* and carrying out the rites of *Rami Jamrat* etc. In the above Tradition, the Prophet ﷺ has stressed the importance and obligatoriness of this Tawaf. The legists, as such, have held Tawaf Wada' to be indispensable. Women, certainly, are free from the operation of the command if they are having their periods and can leave Makkah for home without carrying out *Tawaf Wada'*. Otherwise, for all pilgrims coming from a foreign land it is necessary to perform this last Tawaf with the intention of bidding adieu to the House of *Ka'bah* before starting on the return journey. It should be the final ritual in connection with the *Hajj*.

(١٠١٩/٥٢) عَنِ الْحَارِثِ الثَّقَفِيِّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ هٰذَا الْبَيْتَ اَوِاعْتَمَرَ فَلْيَكُنْ اٰخِرُ عَهْدِهِ الطَّوَافُ بِالْبَيْتِ (رواه احمد)

(1019/52) It is related by Haris Thaqafi ﷺ that the Messenger of Allah ﷺ said: "Whoever performs the *Hajj* or *Umrah,* his last appearance ought to be in the House of God and his last act, *Tawaf.*" (Musnad Ahmad)

(١٠٢٠/٥٣) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ اَحْرَمْتُ مِنَ التَّنْعِيْمِ بِعُمْرَةٍ فَدَخَلْتُ فَقَضَيْتُ عُمْرَتِيْ وَاَنْتَظَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْاَبْطَحِ حَتّٰى فَرَغْتُ وَاَمَرَالنَّاسَ بِالرَّحِيْلِ قَالَتْ وَاَتٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

الْبَيْتَ فَطَافَ بِهِ ثُمَّ خَرَجَ (رواه ابوداؤد)

(1020/53) Sayyidah Ayshah رضى الله عنها related to us that "(during the Farewell *Hajj*), I went to the place (called) Tan'eem and assumed the Ihram of Umrah and carried out its rites like Tawaf and Sa'ee (during the last night of our stay in Makkah and during which we were to leave for Madinah), and the Prophet ﷺ waited for me at Abtah (situated between Mina and Makkah). When I had completed the *Umrah,* he ordered the people to depart and came to the House of God for *Tawaf Wada'* and carried out the *Tawaf* and left Makkah for Madinah directly after it." (Abu Dawood)

Commentary: When Sayyidah Ayshah رضى الله عنها departed from Madinah, she had intended to perform the *Tamattu Hajj*, but as we have seen, her periods began as she was approaching Makkah and she could not perform any of the rituals of *Umrah.* She, accrodingly, gave up the idea of *Umrah* and put on the *Ihram* of Hajj on the 8th of *Zul Hajjah*, on the advice of the Prophet ﷺ, and performed the *Hajj* with him.

When, on the 13th of *Zul Hajjah,* the Prophet ﷺ returned from Mina, after carrying out *Rami* against *Jamrat,* he halted at Abtah and decided to spend the night there. On the same night, he told Sayyidah Ayshah رضى الله عنها to go with her brother, Abdul Rahman bin Abu Bakr رضي الله عنه, to *Tan'eem*, outside the territory of *Haram,* and assume there the *Ihram* for *Umrah* and return after performing *Umrah.* The same incident has been alluded to in the above Tradition.

As she came back after performing the Umrah, the Prophet ﷺ ordered the Companions to depart. All the pilgrims came to the House of *Ka'bah* from Abtah where the Prophet ﷺ and his Companions رضي الله عنهم carried out *Tawaf Wada'* in the morning and left for Madinah immediately after it.

This *Umrah* of Sayyidah Ayshah رضى الله عنها was to make amends for the *Umrah* she could not perform in spite of donning the *Ihram*.

We learn, further, from the above report that *Tawaf Wada'* should be performed at the time of departure for home from Makkah.

Hugging The *Multazam*

The protion of the wall of the House *Ka'bah* between *Ka'bah*

and the Black Stone, which is about two yards long, is called *Multazam*. It is also among the observances confirmed by the practice of the sacred Prophet ﷺ that, if possible, the pilgrims should pray to God by hugging it at the end of *Tawaf*. As the Traditions given below will show, the Prophet ﷺ had done so during the Farewell *Hajj*.

(١٠٢١/٥٤) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ قَالَ كُنْتُ اَطُوْفُ مَعَ اَبِىْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ وَرَائَيْتُ قَوْمًا اِلْتَزَمُوا الْبَيْتَ فَقُلْتُ لَهُ اِنْطَلِقْ بِنَا نَلْتَزِمُ الْبَيْتَ مَعَ هٰؤُلَاءِ فَقَالَ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ فَلَمَّا فَرَغَ مِنْ طَوَافِهٖ اِلْتَزَمَ الْبَيْتَ بَيْنَ الْبَيْتِ وَالْحَجَرِ وَقَالَ هٰذَا وَاللّٰهِ الْمَكَانُ الَّذِىْ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلْتَزَمَهٗ (رواه البيهقى بهذا اللفظ)

(1021/54) It is related by the Amr bin Shu'ayb, on the authority of his father, Shu'ayb, that he said: "I was carrying out *Tawaf* with my grandfather, Abdullah bin Amr bin al-'Aas ؓ, when I saw some people hugging the House of Ka'bah. I, then, asked my grandfather to take me there so that I could, also, hug the House of *Ka'bah* like them. The grandfather remarked: "I seek the refuge of God against the accursed Devil!" (Meaning, probably, that if during *Tawaf*, he hugged any portion of the walls of *Ka'bah*, without particualr regard to Multazam, it would be opposed to *Sunnah* and more pleasing to Satan than to God). "When my grandfather had finished *Tawaf*," related shu'ayb, "he came to the protion of the wall of *Ka'bah* which is between the gate of Ka'bah and the Black Stone (and is known as Multazam)and said to me: 'I swear by God that this is the place which the Prophet ﷺ had hugged'." (Baihaqi)

(In another version of the same Tradition, quoted in Abu Dawood, it is stated that Abdullah bin Amr ؓ had hugged Multazam by placing his face and chest against it, with his arms spread to the full, and said: "I had seen the Prophet ﷺ carrying it out like that)."

Commentary: It tells that the hugging of Multazam ought to be done at the end of Tawaf and the proper place for it is the portion of the wall of the House of *Ka'bah* between *Ka'bah* and the Black Stone.

HOLY CITIES OF MAKKAH AND MADINAH

Sanctity of Makkah

Allah has declared Ka'bah His *Bayt* or House and owing to the same association, the town of Makkah in which it is situated is called *Baldullaahul Haraam*, i.e., the Sanctified City of God. Or, in other words, just as, among all the houses in the world, Ka'bah enjoys a unique association with God, among all the towns, Makkah is blessed with a singular affinity with Him. On the same ground, again, the outlying territory on all sides of the town, for several miles, has been marked out as Haram i.e., worthy of respect, and extraordinary rules and proprieties are laid down for it. Thus, many things that are allowed all over the world are prohibited within it, such as, hunting, warfare, felling of trees or striking of them for leaves. All such acts are condemned as sinful.

The territory of *Haram* was, first, demarcated by Sayyidina Ibrahim ﷺ, and, after him, the sacred Prophet ﷺ redefined the boundaries. The whole area, as one would say, forms the courtyard of the Sanctified Town of God and commands the same respect as the city of Makkah.

(١٠٢٢/٥٥) عَنْ عَيَّاشِ بْنِ اَبِىْ رَبِيْعَةَ الْمَخْزُوْمِىِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَزَالُ هٰذِهِ الْاُمَّةُ بِخَيْرٍ مَا عَظَّمُوْا هٰذِهِ الْحُرْمَةَ حَقَّ تَعْظِيْمِهَا فَاِذَا ضَيَّعُوْا ذَالِكَ هَلَكُوْا (رواه ابن ماجه)

(1022/55) It is related by Ayyash bin Abu Rabia'h ﷺ that the Messenger of Allah ﷺ said: "My followers will remain with safety and well-being as long as they show respect to the Haram and render the claim of reveence to it and will be destroyed when they cease to do so." (Ibn Majah)

Commentary: It shows that the veneration of the House of God, the City of God, i.e., Makkah, and the whole of *Haram* is a mark of true devotion and loyalty to Him. As long as this virtue will be present among the Muslims, collectively, God will be their Protector and they will live with honour and security and when they will become devoid of it, as a whole, they will forfieit the claim to the benign care of the Lord and all sorts of calamities will start visiting them.

Though owing to modern facilities of travel and some other reasons the number of pirlgrims has increased manifold, the standard of veneration has fallen and it is one ofthe reasons why the *Ummah* everywhere, has got deprived of the help and protection of God.

(١٠٢٣/٥٦) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ لَاهِجْرَةَ وَلٰكِنْ جِهَادٌ وَّنِيَّةٌ فَاِذَا سْتُنْفِرْ تُمْ فَانْفِرُوْا وَقَالَ يَوْمَ فَتْحِ مَكَّةَ اِنَّ هٰذَا الْبَلَدَ حَرَّمَهُ اللّٰهُ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْاَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللّٰهِ اِلٰى يَوْمِ الْقِيٰمَةِ وَاِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيْهِ لِاَحَدٍ قَبْلِيْ وَلَمْ يَحِلَّ لِيْ اِلَّا سَاعَةً مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللّٰهِ اِلٰى يَوْمِ الْقِيٰمَةِ لَايُعْضَدُ شَوْكُهُ وَلَا يُنَفَّرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقْطَتَهُ اِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلٰى خَلَاهَا قَالَ الْعَبَّاسُ يَارَسُوْلَ اللّٰهِ اِلَّاالْاِذْخَرُفَاِنَّهُ لِقَيْنِهِمْ وَلِبُيُوْتِهِمْ فَقَالَ اِلَّا الْاِذْخَرَ (رواه البخارى و مسلم)

(1023/56) It is related on the authority of Abdullah bin Abbas ﷺ that, on the day of the Victory of Makkah, the Prophet ﷺ said: "Migration has ceased from today but *Jihad* and *Niyat* remain. Start out, at once, when you are called up for Faith." The Prophet ﷺ, further, said: "God has granted sanctity to this town of Makkah from the day on which He created the heavens and the earth. (This sanctity will endure till the end of time). Even before me warfare was forbidden within it, and to me, also, it was allowed (only) for a short time of the day.Now it is forbidden, with the sanctity of Allah, till the Last Day, and, also, any other act which may infringe on the solemnity and sacredness of this place. In it, neither a thorn can be plucked nor a straw broken nor a bird or animal driven for game nor an article (dropped by anyone) picked up except by one who makes

an announcement of it, according to law." (Upone it), (the Prophet's ﷺ uncle), Abbas, requested that *Izkhar*[1] might be excluded from it as ironsmiths, often, used it and it was, also, needed for making roofs.The Prophet ﷺ, then, omitted it.

(Bukhari and Muslim)

Commentary: In it, two commands of the sacred Prophet ﷺ are mentioned which he had, particularly, given on the day of the Vicotry of Makkah. The first was that "Migration has ceased from today", in order to understand which it is necessary to know that when, before the Victory of Makkah, the Pagans held sway over it and they were such inveterate enemies of Faith that it was not possible for a Muslim living there to follow his religion, the order was that anyone who embraced Islam in Makkah should, circumstances permitting, migrated from Makkah to Madinah which in those days, was the only sanctuary of Muslims and centre for teaching and learning the Islamic way of life in the world. In those special conditions, anyhow, Migration was a duty and possessed great merit and importance. But as, in the 8th A.H., Islam became supreme in Makkah as well, the need for Migration ended, and, hence, on the day of the victory of Makkah the Prophet ﷺ proclaimed that Migration had "ceased". The announcement, naturally, caused much disappointment to those who had only then been favoured with the boon and blessing of Islam but were deprived of the opportunity to have a share in the propitiousness of Migration by the Commandment. As a redress to their grief and regret, the Prophet ﷺ observed that though Migration had come to an end, the door of *Jihad* and of the resolve to obey the Divine laws and readiness to make every sacrifice for the glory of the Word of God was open and everyone could attain the heights of virtue and felicity by means of those endeavours.

The other proclamation made by the Prophet ﷺ, on that day, was that the sanctity of the city of Makkah which had been coming down the ages was not merely traditional or the brainwave of an individual or group but stemmed from an eternal Command of the Lord. It had been enjoined by God that Makkah should be held in exceptional esteem and reverence till the end of the world. That

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❶. A kind of aromatic grass.

was why, even *Jihad* which was worship of a very high order was not permitted in it. It had been allowed only to him and that, too, for a limited time and the permission had ended with the expiry of those few hours and now no one could wage war within it till the Doomsday.

(١٠٢٤/٥٧) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَايَحِلُّ لِاَحَدٍ اَنْ يَّحْمِلَ بِمَكَّةَ السِّلَاحَ (رواه مسلم)

(1024/57) Jabir ﷺ related that the Prophet ﷺ said: "It is not permitted to a Muslim to take up arms in Makkah." (Muslim)

(١٠٢٥/٥٨) عَنْ اَبِىْ شُرَيْحٍ الْعَدَوِىِّ اَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيْدٍ وَّهُوَ يَبْعَثُ الْبُعُوْثَ اِلٰى مَكَّةَ اِئْذَنْ لِىْ اَيُّهَا الْاَمِيْرُ اُحَدِّثُكَ قَوْلًا قَامَ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعَتْهُ اُذُ نَاىَ وَوَعَاهُ قَلْبِىْ وَاَبْصَرَ تْهُ عَيْنَاىَ حِيْنَ تَكَلَّمَ بِهٖ حَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اِنَّ مَكَّةَ حَرَّمَهَا اللّٰهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِاِمْرِءٍ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يَّسْفِكَ بِهَادَمًا وَّلَا يَعْضِدُبِهَا شَجَرَةً فَاِنْ اَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْهَا فَقُوْلُوْا لَهُ اِنَّ اللّٰهَ قَدْ اَذِنَ لِرَسُوْلِهٖ وَلَمْ يَاذَنْ لَكُمْ وَاِنَّمَا اَذِنَ لِىْ فِيْهَا سَاعَةً مِنَ النَّهَارِ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْاَمْسِ وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَقِيْلَ لِاَبِىْ شُرَيْحٍ مَاقَالَ لَكَ عَمْرٌو؟ قَالَ قَالَ اَنَا اَعْلَمُ بِذَالِكَ مِنْكَ يَا اَبَا شُرَيْحٍ اِنَّ الْحَرَمَ لَا يُعِيْذُ عَاصِيًا وَّلَا فَارًّا بِدَمٍ وَّلَا فَارًّا بِخَرْبَةٍ

(رواه البخارى و مسلم)

(1025/58) It is related on the authority of Shurayh Adawi ﷺ that he said to 'Amr bin Sa'eed when (he was the Governer of Makkah during the reign of Yazid, and) was despatching the army (at his command) to invade Makkah (against Abdullah bin al-Zubair ﷺ): "O Amir (i.e., leader)! Permit me to tell you of the proclamation of the Prophet ﷺ had made (in Makkah) on the day following the Victory of Makkah. I had heard it with my own ears and my mind had preserved it and my eyes were seeing him when he gave utterance to it. He (i.e., the Prophet ﷺ), first, praised the Lord, and, then said: 'God has declared Makkah and its outlying territories holy. The decision

concerning its sacredness has been taken by Last day, to him it is forbidden to wage war, even to cut down trees, in it.' (The Prophet ﷺ added): 'If anyone sees justification for war in the military operation carried out by me, tell him that God has permitted (it to) the Prophet ﷺ, and He has not permitted it to thee, and to me, also, it was permitted (temporarily) for a short time of the day, and sanctity has retunred (to Makkah) after the expiry of that period of time, and now, there is no justification for it till the Day of Resurrection.' (With it, the Prophet ﷺ had, also, said that) 'those who are present and have heard me should convey it to others'. (It is for this reason, O Amir, and in compliance with this command of the Prophet ﷺ that I have communicated it to you)." Someone asked what reply did 'Amr bin Sa'eed ؓ give. Abu Shurayh 'Adawi ؓ replied that Amr bin Sa'eed ؓ said: "O Abu Shurayh! I know (about) these things more than you. *Haram* does not give protection to the rebel or to a person who runs away after killing anyone unjustly or doing harm to him (i.e., action can be taken against such a man even in Haram)". (Bukhari and Muslim)

Commentary: The exploitation of Islam, for selfish ends, by unscupulous men, and the distortion of its laws and precepts during the first century marks a most painful chapter of its history. Abu Shurayh 'Adawi ؓ who was a Companion of the Prophet ﷺ, did his duty by speaking the turth in front of the Umayyad Governor, Amr bin Sa'eed ؓ, and telling him plainly what the Prophet ﷺ had proclaimed.

It is not mentioned in this Tradition whether Abu Shurayh ؓ had made any comment on the reply givne by Amr bin Sa'eed ؓ but in the account of the same incident quoted in *Abu Dawood* it is added that he had observed: "When the Prophet ﷺ had said it on the day of the Victory of Makkah, I was present while you were not, and he had ordered us that those who were present should communicate it to those who were absent. I have carried out the command of the Prophet ﷺ and transmitted it to you."

The above remark implies that those before whom the sacred Prophet ﷺ had made the proclamation were in a better position to appreciate its meaning and purpose.

(١٠٢٦/٥٩) عَنْ عَبْدِاللّٰهِ بْنِ عَدِیّ بْنِ حَمْرَاءَ قَالَ رَأَیْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَاقِفًا عَلَی الْحَزْوَرَةِ فَقَالَ وَاللّٰهِ اِنَّکِ لَخَیْرُ اَرْضِ اللّٰهِ وَاَحَبُّ اَرْضِ اللّٰهِ اِلَی اللّٰهِ وَلَوْلَا اَنِّیْ اُخْرِجْتُ مِنْکِ مَاخَرَجْتُ

(رواه الترمذی وابن ماجه)

(1026/59) It is related by Abdullah bin 'Adi ﷺ that he saw that the Messenger of Allah ﷺ was standing on top of *Hazawrah*[1] and, addressing Makkah, he was saying: "By God! Thou art the best place on God's earth and most beloved in His sight. Had I not been forced to leave thee and migrate I would never have done so." (Tirmizi and Abu Dawood)

Commentary: It emphasises that Makkah is the best and most sacred place in the world. It is the most beloved town in the sight of God. It could, indeed, not have been otherwise for if the House of *Ka'bah* not situated in it which is the fore most seat of His epiphany and the eternal *Qibla* of the Believers and around which the Prophet ﷺ, himself, used to curcumambulate and facing which he offered his prayers (*Salah*)?

(١٠٢٧/٦٠) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لِمَکَّةَ مَا اَطْیَبَکِ مِنْ بَلَدٍ وَّاَحَبَّکِ اِلَیَّ وَلَو لَا اَنَّ قَوْمِیْ اَخْرَجُوْنِیْ مِنْکِ مَا سَکَنْتُ غَیْرَکِ

(رواه الترمذی)

(1027/60) It is related by Abdullah bin Abbas ﷺ that the Messenger of Allah ﷺ, addressing Makkah, said: "What a holy city thou art and how much do I love thee! Had my community not driven me out, I would never have left thee and gone to live at any other place." (Tirmizi)

Commentary: It is not clear from the aforementioned Tradition when had the Prophet ﷺ spoken these words. But as reards Abdullah bin Abbas's ﷺ narrative the commenators believe that it had taken place when the Prophet ﷺ was returning after the Victory of Makkah.

Glory of Madinah

It is the practice of the Scholars to relate the merits of Makkah

[1]. The name of a low hill in Makkah.

in the chapter of *Hajj* and follow it with merits of Madinah, we emulate that practice.

(١٠٢٨/٦١) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اللّٰهَ سَمَّى الْمَدِيْنَةَ طَابَةَ (رواه مسلم)

(1028/61) Jabir bin Samurah ﷺ narrated that he heard the Prophet ﷺ say: "God has given the name of Taabah to Madinah." (Muslim)

Commentary: All the three words, *Taabah, Teebah* and *Tayyabah* denote sanctity and charm. God named Madinah, Taabah and made it like that. The joy and serenity it imparts to the soul is not equalled by any other place in the world.

(١٠٢٩/٦٢) عَنْ اَبِىْ سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اِبْرَاهِيْمَ حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَامًا وَّاِنِّىْ حَرَّمْتُ الْمَدِيْنَةَ حَرَامًا مَّا بَيْنَ مَا زِمَيْهَا اَنْ لَا يُهْرَاقَ فِيْهَا دَمٌ وَّلَا يُحْمَلَ فِيْهَا سِلَاحٌ وَلَا يُخْبَطَ فِيْهَا شَجَرَةٌ اِلَّا لِعَلَفٍ (رواه مسلم)

(1029/62) It is related by Abu Sa'eed Khudri ﷺ that the Prophet ﷺ said: "Sayyidina Ibrahim عليه السلام had marked out Makkah as *Haram,* and I declare Madinah as *Haram.* The entire territory between the mountain passes on the two sides of it is worthy of respect. Blood must not be shed in it nor arms taken up against anyone nor trees struck for leaves except for the fodder of animals." (Muslim)

Commentary: It shows that like Makkah, Madinah, too, is deserving of respect and everything inimical to the spirit of sanctity and reverence is forbidden within its limits but the commands for it are not exactly the same as for the *Haram* of Makkah as is evident from thisTradition as well. In it, while striking the trees for fodders is allowed in Madinah, it is prohibited in Makkah.

(١٠٣٠/٦٣) عَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّىْ اُحَرِّمُ مَا بَيْنَ لَابَتَيِ الْمَدِيْنَةِ اَنْ يُقْطَعَ عِضَاهُهَا اَوْ يُقْتَلَ صَيْدُهَا وَقَالَ الْمَدِيْنَةُ خَيْرٌ لَّهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ لَا يَدَعُهَا اَحَدٌ رَغْبَةً عَنْهَا اِلَّا اَبْدَلَ اللّٰهُ فِيْهَا مَنْ هُوَ خَيْرٌ مِنْهُ

وَلَا يَثْبُتُ اَحَدٌ عَلٰى لَا وَائِهَا وَجَهْدِهَا اِلَّا كُنْتُ لَهٗ شَفِيْعًا اَوْ شَهِيْدًا يَّوْمَ الْقِيٰمَةِ

(رواه مسلم)

(1030/63) It is related by Sa'd bin Abu Waqas ﷺ that the Messenger of Allah ﷺ said: " I declare the territory of Madinah between the mountain ranges on both the sides of it as *Haram* and enjoin that not even its thorny trees be cut down nor the animals living in it killed for game." (He added that "in spite of the scarcity of certain necessities of life) Madinah is good for the people and if they knew how blessed this town is (they would never leave it because of a difficulty or inconvenience). Whoever leaves it of his own accord, God will send, in his place, a bondsman who will be better than him, and whoever will bear the hardness of life patiently and stay in it, I shall intercede for him on the Day of Judgement and give evidence in his favour." (Muslim)

Commentary: Intercession to get sins forgiven and evidence that he is a righteous believer patiently bearing hardship in Madinah.

(١٠٣١/٦٤) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَايَصْبِرُ عَلٰى لَاوَاءِ الْمَدِيْنَةِ وَشِدَّتِهَا اَحَدٌ مِنْ اُمَّتِىْ اِلَّا كُنْتُ لَهٗ شَفِيْعًا يَّوْمَ الْقِيٰمَةِ

(رواه مسلم)

(1031/64) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: "Whichever of my followers will endure patiently the hardship of Madinah, I shall plead, on his behalf, on the Day of Judgement." (Muslim)

(١٠٣٢/٦٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ النَّاسُ اِذَا رَأَوْ اَوَّلَ الثَّمَرَةِ جَاؤُا بِهٖ اِلَى النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِذَا اَخَذَهٗ قَالَ اَللّٰهُمَّ بَارِكْ لَنَا فِىْ مَدِيْنَتِنَا وَبَارِكْ لَنَا فِىْ صَاعِنَا وَبَارِكْ لَنَا فِىْ مُدِّنَا اَللّٰهُمَّ اِنَّ اِبْرَاهِيْمَ عَبْدُكَ وَخَلِيْلُكَ وَنَبِيُّكَ وَاِنِّىْ عَبْدُكَ وَنَبِيُّكَ وَاِنَّهٗ دَعَاكَ لِمَكَّةَ وَاَنَا اَدْعُوْكَ لِلْمَدِيْنَةِ بِمِثْلِ مَادَعَاكَ لِمَكَّةَ وَمِثْلَهٗ مَعَهٗ ثُمَّ قَالَ يَدْعُوْا اَصْغَرَ وَلِيْدٍ لَّهٗ فَيُعْطِيَهٗ ذَالِكَ الثَّمَرَ

(رواه مسلم)

(1032/65) Abu Hurayrah ﷺ related to us that it was the custom of the people (of Madinah) that whenever they saw the first fruit of the season on a tree, they presented it to the Prophet ﷺ. The

Prophet ﷺ accepted it and prayed: "O God! Grant abundance in our furits and crops, and grant abundance in our city of Madinah, and grant abundance in our Sa'a and Mudd. O God! Ibrahim عليه السلام was Thy chosen bondsman and Thy Friend and Messenger عليه السلام, and I, too, am Thy slave and Messenger عليه السلام. He had implored Thee for Makkah, and I make the same supplication to Thee for Madinah, and with addition." The Prophet ﷺ would, then, call some litle child to him and give him the fruit. (Muslim)

Commentary: Abundance in crop and fruits, apparently, denotes that more and more of them were produced, and abundance in Makkah, that it flourished and there was the favour of Allah on its citizens. Sa'a and Mudd are grain measures and what the supplication here means is that a Sa'a or Mudd of foodgrains sufficed for more people or days than it usually did.

The supplication of Sayyidina Ibrahim عليه السلام alluded to in this saying has, also, been mentioned in the Qur'an. When he had settled his small family in the uncultivable valley of Makkah, Sayyidina Ibrahim عليه السلام had prayed:

رَبَّنَا فَاجْعَلْ اَفْئِدَةً مِّنَ النَّاسِ تَهْوِیْٓ اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُوْنَ (ابراهيم ١٤:٣٧)

(Our Allah)! So incilne some hearts of men that may yearn toward them and provide Thou them with fruits in order that they may be grateful. (Ibrahim 14:37)

Referring to Syyidina Ibrahim's عليه السلام suppliation as a precedent, the Prophet ﷺ used to beseech the Lord in the same vein for the people of Madinah. A distinct effect of it is that Believers all over the world have an indentical, or, rather , great love for Madinah than Makkah.

The Prophet ﷺ has described Sayyidina Ibrahim عليه السلام "Chosen bondsman, Friend and Messenger of God عليه السلام" while, for himself, he has used the words of "Slave" and "Messenger ", and omitted to say that he was, also, the Beloved of the Lord. This modesty and unpretentiousness was an essential part of his disposition.

The offering of the first fruit of the season to a child contains the lesson that, on such occasions, preference should be given to

innocent children.

(١٠٣٣/٦٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى تَنْفِى الْمَدِيْنَةُ شِرَارَهَا كَمَا يَنْفِى الْكِيْرُ خَبَثَ الْحَدِيْدِ

(رواه مسلم)

(1033/66) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The Hour (of Doom) Shall not be until Madinah has thrown away its vicious elements as the furnace of the ironsmith removes impurities from iron." (Muslim)

Commentary: It shows that before the occurrence of the Last Day Madinah will be purged clean of all the people with despicable beliefs, ideas or morals.

(١٠٣٤/٦٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَنْقَابِ الْمَدِيْنَةِ مَلَائِكَةٌ لَايَدْخُلُهَا الطَّاعُوْنُ وَلَاالدَّجَّالُ (رواه البخارى)

(1034/67) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Angels are stationed at the roads leading to Madinah. Plague and *Dajjal*[1] cannot come into it."

(Bukhari and Muslim)

Commentary: In some Traditions it is said about Makkah as well that Dajjal shall not enter it. It is, perhaps, because of the auspiciousness of the prayers made by Sayyidina Ibrahim ﷺ and the sacred Prophet ﷺ for the two cities.

(١٠٣٥/٧٨) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَطَاعَ اَنْ يَّمُوْتَ بِالْمَدِيْنَةِ فَلْيَمُتْ بِهَا فَاِنِّىْ اَشْفَعُ لِمَنْ يَّمُوْتُ بِهَا

(رواه احمد والترمذى)

(1035/68) It is related by Abdullah bin Umar ﷺ that the Prophet ﷺ said: "Whoever can strive that death comes to him in Madinah should do so (and) die in it. I shall intercede for those who die and are buried in Madinah."

(Musnad Ahmad and Tirmizi)

Commentary: It does not lie in the hands of anyone to die at the place of his choice. But he can wish and pray and, to some extent, try for it. For instance, one can go and take up permanent residence where one wants to die and the chances are that he will die there.

[1]. The Imposter

The object of this saying is that whoever wants to attain the good fortune of dying in Madinah should make an effort for it, as far as he can. God, indeed, helps those who strive with a sincere heart.

(١٠٣٦/٦٩) عَنْ يَحْيَى ابْنِ سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ جَالِسًا وَّقَبْرٌ يُحْفَرُ بِالْمَدِيْنَةِ فَاطَّلَعَ رَجُلٌ فِى الْقَبْرِ فَقَالَ بِئْسَ مَضْجَعُ الْمُؤْمِنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِئْسَ مَاقُلْتَ قَالَ الرَّجُلُ اِنِّىْ لَمْ اُرِدْ هٰذَا اِنَّمَا اَرَدْتُّ الْقَتْلَ فِىْ سَبِيْلِ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَامِثْلَ الْقَتَلِ فِىْ سَبِيْلِ اللّٰهِ مَا عَلَى الْاَرْضِ بُقْعَةٌ اَحَبُّ اِلٰى اَنْ يَّكُوْنَ قَبْرِىْ فِيْهَا مِنْهَا ثَلٰثَ مَرَّاتٍ (رواه مالک مرسلاً)

(1036/69) It is related, by way of *Irsal*, on the authority of Yahya bin Sa'eed (a Taba'ee) that (once) the Messenger of Allah ﷺ was sitting in the graveyard of Madinah where the grave (for the burial of a dead body) was being dug. A person looked into the grave and remarked, "It is not a good resting-place for a Muslim." The Prophet ﷺ said: 'You uttered a very wrong thing (i.e., a Muslim died in Madinah and was blessed with burial in it and you say that it was not a good resting-place for him)." The man replied: "Messenger of Allah ﷺ! I did not mean that (i.e., I did not say that death and burial in Madinah were not good), but what I had in mind was martyrdom in the path of God (i.e., it would have been better had brother not died in bed and was buried in the grave but had been killed in the cause of Allah and his dead body lay in the field of *Jihad*)." The Prophet ﷺ observed: "Though it is not equal to martyrdom (i.e., the place of martyrdom, undoubtedly, is very high but to die and be buried in Madinah, also, is a great blessing), there is no place on the face of the earth where it may be more pleasing to me to have my grave." (Malik)

Commentary: The purport of the above Tradition, evidently, is that notwithstanding the superiority of martyrdom and the fact that to die in bed can never be the same as dying in the field of battle for a noble cause, to die in Madinah and be buried in it, also, is a means of great felicity and the Prophet ﷺ desired it for himself.

[After mentioning the sayings concerning the superiority of Madinah, Imam Bukhari brings the chapter to a close with the

following supplication of Sayyidina Umar ﷺ:

"O Allah! Bestow upon me martyrdom in Thy path and the good fortune to die and be buried in the holy city of Thy beloved Messenger (i.e., Madinah)."

"اَللّٰهُمَّ ارْزُقْنِيْ شَهَادَةً فِيْ سَبِيْلِکَ وَاجْعَلْ مَوْتِيْ فِيْ بَلَدِ رَسُوْلِکَ".

The circumstances attending this supplication have been related by Ibn Sa'd with full documentary evidence. He says that Awf bin Maalik Ashja'ee saw in a dream that Sayyidina Umar ﷺ had been martyred. On hearing of it, Sayyidina Umar wistfully remarked, "How can I attain martyrdom when I live in the Peninsula of Arabia (all of which has become the House of Islam) and I do not take part in *Jihad* personally and the bondsmen of the Lord are always surrounding me?" He, then, said by himself, "Why can I not attain martyrdom? If God desires, He will bless me with martyrdom even in this situation." After it, Umar ﷺ made the supplication upon which his daugher and the Prophet's wife, Sayyidah Hafsah رضی الله عنها, asked, "How can it be that you are killed in the path of God and your death, also, takes place in Madinah." "If God wills," replied Sayyidina Umar ﷺ, "both the things can happen."

It is, further, mentioned in the various accounts of the above incident that people were surprised at the strange and seemingly impossible supplication of Sayyidina Umar ﷺ. When, however, Abu Lulu fatally stabbed him in the Mihrab[1] of the Prophet's ﷺ Mosque, they knew how Sayyidina Umar's ﷺ entreaty was destined to be accepted].

Superiority of *Masjid Nabawi*

The Prophet ﷺ had laid foundation of *Masjid Nabawi*[2] in Madinah, after Migration. It was here that he regualrly offered his prayers (Salah) and it, also, served as the centre of his glorious mission and of all of his efforts and endeavours in the cause of Faith. God has conferred greater eminence and distinction on it than on any other place of worship except *Masjid al-Haraam*. As

❶. Denoting the principal place in the mosque where the Imam stands when he leads the congregation.

❷. Meaning the Prophet's Mosque in Madinah.

authentic Traditions have it, the reward on a prayer offered in it is a thousand times greater than in any other mosque.

(١٠٣٧/٧٠) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ صَلٰوةٌ فِیْ مَسْجِدِیْ هٰذَا خَیْرٌ مِنْ اَلْفِ صَلٰوةٍ فِیْمَا سِوَاهُ اِلَّا الْمَسْجِدِ الْحَرَامِ

(رواه البخاری و مسلم)

(1037/70) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: "A prayer in this mosque of mine is better than a thousand prayers in all the other mosques excluding *Masjid al-Haraam.*

(Bukhari and Muslim)

Commentary: In this Tradition a prayer in *Masjid Nabawi* is declared to be superior to a thousand prayers in any other mosque, save *Masjid al-Haraam* of Makkah, but it is silent on the worth and merit of a prayer in *Masjid al-Haraam.* the sayings given below, however, make it clear.

(١٠٣٨/٧١) عَنْ عَبْدِاللّٰهِ بْنِ الزُّبَیْرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ صَلٰوةٌ فِیْ مَسْجِدِیْ هٰذَا اَفْضَلُ مِنْ اَلْفِ صَلٰوةٍ فِیْمَا سِوَاهُ مِنَ الْمَسَاجِدِ اِلَّا الْمَسْجِدِ الْحَرَامِ وَصَلٰوةٌ فِی الْمَسْجِدِ الْحَرَامِ اَفْضَلُ مِنْ مِاَةِ صَلٰوةٍ فِیْ هٰذَا

(رواه احمد)

(1038/71) It is related on the authority of Abdullah bin Zubayr ﷺ that the Messenger of Allah ﷺ said: "A prayer (Salah) in this mosque of mine is superior except *Masjid al-Haraam,* and a prayer in *Masjid al-Haraam* is superior to a hundred prayers in this mosque." (Musnad Ahmad)

(١٠٣٩/٧٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ صَلّٰى فِیْ مَسْجِدِیْ اَرْبَعِیْنَ صَلٰوةً لَا تَفُوْتُهٗ صَلٰوةٌ كُتِبَ لَهٗ بَرَاءَةٌ مِّنَ النَّارِ وَبَرَاءَةٌ مِنَ الْعَذَابِ وَبَرَاءَةٌ مِّنَ النِّفَاقِ

(رواه احمد والطبرانی فی الاوسط)

(1039/72) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "Whoever offers 40 prayers in succession, without a break, (in this mosque of mine), for him shall be decreed Paradise and deliverance from Hell and from Punishment and, in the same way, from Hypocrisy." (Musnad Ahmad and Tabarani)

Commentary: Some acts lead to exceptional results owing to their

pleasureableness in the judgement of Allah. In the above Tradition, glad tidings are given on offering 40 prayers (*Salah*) consecutively in *Masjid Nabawi* that about such a bondsman it is written down that he is free from the taint of Hypocrisy and liberation is granted to him from Hell and from every kind of chastisement.

(۱۰۴۰/۷۳) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَا بَیْنَ بَیْتِیْ وَمِنْبَرِیْ رَوْضَةٌ مِنْ رِیَاضِ الْجَنَّةِ وَمِنْبَرِیْ عَلٰی حَوْضِیْ

(رواه البخاری و مسلم)

(1040/73) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The place between my house and pulpit is a garden among the Gardens of Paradise and my pulpit is upon my Pond of *Kausar*." (Bukhari and Muslim)

Commentary: What the phrase, "my pulpit is upon my Pond of *Kusar*", apparently, signifies that as in this world, the sacred Prophet ﷺ imparted guidance and conveyed the message of God from his pulpit, in the same way, in the Hereafter, from the pulpit that will be installed on the Pond of *Kausar*, he will offer goblets of benevolence and mercy to those who have accepted the Divine Guidance. Hence, whoever was deisrous of drinking the water of *Kausar* on the Day of Resurrection should step forward and accept the Call that was being given from the Prophet's pulpit and make it his spiritual sustenance in the present existance.

(۱۰۴۱/۷۴) عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا تُشَدُّ الرِّحَالُ اِلَّا اِلٰی ثَلٰثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَالْمَسْجِدِ الْاَقْصٰی وَ مَسْجِدِیْ هٰذَا

(رواه البخاری و مسلم)

(1041/74) It is related by Abu Sa'eed Khudri ﷺ that the Messenger of Allah ﷺ said: "There are only three mosques in the world, and no other mosque, to which a journey can be made. *Masjid al-Haraam* (in Makkah), *Masjid Aqsa* (in Jerusalem), and this mosque of mine (in madinah)."

(Bukhari and Muslim)

Commentary: It shows that the distinction that people are permitted to travel for worshipping in them is possessed only by these three mosques. Otherwise, it is forbidden to undertake a

journey specifically for offering one's prayers (*Salah*) in any other mosque in any part of the world.

It should be noted that the above Tradition appertains only to mosques and it has nothing to do with travelling for other legitimate worldly or religious needs like trade, education, preaching and propagation of Faith, and profiting from the company of godly men.

VISITING THE GRAVE OF THE PROPHET

Though visiting the *Rawdah* of the sacred Prophet ﷺ is not a part of the *Hajj*, it has been a regualr practice from the olden times that when Muslims, particualrly from distant lands, come for the *Hajj* they, also, take the opportunity to pay a visit to the Prophet's ﷺ tomb in Madinah. Thus, in all the standard collections of the Traditions, narratives regarding the visiting of the grave of the Porphet ﷺ are given at the end of *Kitab-ul-Hajj* (The Book of Pilgrimage), and we shall be following the same practice here as well.

(١٠٤٢/٧٥) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ فَزَارَ قَبْرِىْ بَعْدَ مَوْتِىْ كَانَ كَمَنْ زَارَنِىْ فِىْ حَيَاتِىْ

(رواه البيهقى فى شعب الايمان والطبرانى فى الكبير والاوسط)

(1042/75) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "Whoever performed the Hajj, and, then, paid a visit to my grave, after my death, is like those who came to see me in my life-time." (Baihaqi and Tabarani)

Commentary: It is, generally, accpeted as true in the *Ummah* that the holy Prophet ﷺ, in fact all the Divine Prophets, are alive in their luminous graves altohough there is a difference of opinion on the nature of this existence. It, again, is established by irrefutable evidence and confirmed by the repeated experience of the chosen bondsmen of Allah that the Prophet ﷺ hears the *Salaam* (i.e., Salutation) of those who address it to him on visiting his grave and responds to it. In that way, to visit the Prophet's ﷺ grave, after his death, and make on'es respectful saluation to him is a form of calling at him and saluting him directly and a source of good fortune one ought to try to the utmost to avail oneself of.

(١٠٤٣/٧٦) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ زَارَ قَبْرِیْ وَجَبَتْ لَهٗ شَفَاعَتِیْ (رواه ابن خزیمه فی صحیحه والدارقطنی والبیهقی)

(1043/76) Itis related by Abdullah bin Umar ﷺ that the Prophet ﷺ said: "Whoever paid a visit to my grave, my intercession became due for him." (Ibn Khazeemah, Daar Qutni and Baihaqi)

Commentary: We have already seen the Traditions, earlier denoting that a person cannot, in the real sense, enjoy the fruits of Faith unless one's love for the Prophet ﷺ exceeds his the love he has for anyone else in the world, save God even for his parents, wife and children and for his life, and the visiting of the Prophet's grave in Madinah is a natural consequence of his devotion.

Moreover, the state of the believing heart of the pilgrim at the time of the visit, the renewal of the covenant of Faith, the feeling of sorrow and repentance at his faults and lapses, the surging forth of love for the Prophet ﷺ and its crystallisation into tears under the overwhelming blessedness of adjacency to the Prophet ﷺ — each of these things is so marvellously precious as to lead automatically to intercession by the Prophet ﷺ and even forgiveness by the Lord. Without fail, therefore, every truthful pilgrim to the grave of the Prophet ﷺ will, *Insha Allah*, be favoured with his intercession on the Day of Reckoning. Should a pirlgrim, however, feel none of these emotions, it would mean that his heart was devoid of the effulgence of Faith and the visit was a mere formality.

When we examine, the Traditions exhorting the Believers to visit the grave of the Prophet ﷺ against the background of these advantages, we are induced to believe that whatever one may feel about the documentary evidence of their transmission[1], from the point of view of their intrinsic meaning and purport they are wholly in accord with both the conceptional and practical design of Islam and no right-minded person will have any difficulty in agreeing that the visit to the holy grave of the Prophet ﷺ is immeasurably efficacious for the promotion of love and respect for him and an unfailing source of spiritual advancement.

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❶. Shaikh Taqiuddin Subki has, in *Shifa-us-Siqaam* (written, according to him in refutation of Ibn Taimiya), quoted a number of Traditions

(Continued on next page)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَ عَلٰى اٰلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى اٰلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

Continued...appertaining to the virtues of visitng the grave of the Prophet ﷺ, foremost among which is the narrative of Sayyidina Abdullah bin Umar رضی الله عنه we have just seen. After thoroughly discussing its various versions and analysing the documentary evidence of its transmission, Sheikh Subki concludes that it, at least, belongs to the class of Hasan, i.e., credible and satisfactory Traditions. On the other hand. Hafiz Abu Abdullah Abdul Hadi Hanbali, a pupil of Ibn Taimiyah remarks in *Saarimul Munki*, intended to be a rejoinder to *Shifa-us-Siqaam*, that all the Traditions mentioned in it are decidedly below the standard of reliability. But he, too, admits that the visitng of the grave of the Prophet ﷺ is a virtuous act, and deserving of Divine reward. He, further points out that this was, also, the way of Imam Ibn Taimiyah and those who attribute to him what is in contrast with it utter a slander against him. Hafiz Abu Abdullah, again, has quoted a *Salaam*, i.e., a poem conveying one's compliments and greetings, composed by Ibn Taimiyah for the pilgrims to the grave of the Prophet ﷺ which is full of the sentiments of love and reverence.

The most balanced opinion about the grade of Sayyidina Abdullah bin Umar's رضی الله عنه report, from the aspect of the chain of its narrators, in our view, is of Zahabi. Reffering to it, Mulla Ali Qaari writes in *Sharah-i-Shifa* "this saying has been related in different ways and there are proofs and verifications on the basis of which Hafiz Zahabi has pronounced it to be apparently worthy of belief." (-Mulla Ali Qaari: *Sharh-i-Shifa*, Vol. II, p. 149).

GLOSSARY

MEANING AND MESSAGE OF TRADITIONS

A'māl	اعمال	(pl of amal) deeds.
Ahādith	احادیث	pl of Hadith.
Ahl Kitāb	اهل کتاب	people of the Book. This term is used by the Qur'ān for Jews and Christians who follow a revealed religion.
Allahu Akbar	الله اکبر	Allah is the Greatest.
Asr	عصر	the afternoon salāh.
Azān	اذان	the call to salāh.
Ansār	انصار	Helper (s) People of Madinah who welcomed the Prophet ﷺ and Muhājir from Makkah.
Azl	عزل	coitus interruptus.
Azal	ازل	eternity.
Bay'ah	البيعة	covenant of allegiance.
Bid'ah	بدعة	innovation.
Barzakh	برزخ	intervening period between death and resurrection whether in grave or otherwise.
Du'a	دعا	supplication.
Eemān	ایمان	faith, belief in Islam.
Eed	عيد	festival Day marking the end of month of fasting is eed ul-fitr (1st Shawwal) and day of sacrifice is edd ul-azhā.
Fajr	فجر	the dawn salāh.
Fard	فرض	absolute obligation, an enjoined duty.
Ghusl	غسل	Bathing to remove legal impurity.
Hijrah	هجرة	migration. The Prophet's ﷺ migration to Madinah marking the begining of the Islamic calendar.
Hadith	حديث	A saying, doing or practice, or silent approval of the Prophet ﷺ.
Hadith (Saheeh)	صحيح	a sound Hadith.
Hadith (Da'eef)	ضعيف	a weak Hadith.
Hadith (Mursal)	مرسل	incompletely transmitted Hadith.
Hadith (Marfoo')	مرفوع	Hadith traced back to the Prophet ﷺ.
Hadith (Mawdoo')	موضوع	an invented Hadith.
Hadith (Qudsi)	قدسی	That which Allah has said to the Prophet ﷺ through inspirations or dream and he has retold it in his own words.
Hajj	حج	pilgrimage. It is incumbent on every Muslim who has the ability to perform it once in his life time in the month of Zul Hajjah.
Durood	درود	a prayer for the Holy Prophet ﷺ to the blessed by Allah.
Chāsht	چاشت	optional salāh in the forenoon.
Hijāb	حجاب	veil worn or observed by women, seclusion of women, curtain.
Halāl	حلال	lawful.
Haram	حرام	unlawful, forbidden.

Ishā	عشاء	night salāh before retiring.
Istidrāj	استدراج	to give respite to a sinner to defer his punishment and let him innolue in more sins, so that he may be punished ultimately a severe punishment.
Istikhārah	استخارة	seeking guidance from Allah through salāh to tackle a situation or deed in the right way.
Istighfār	استغفار	to seek forgiveness of Allah.
Istinja	استنجاء	abstertion, cleansing of body after relieving oneself.
Iqamah	اقامة	words of azān called to signal the standing up of the congregation for salāh. An additional phrase is repeated twice and the words are called relatively quickly.
Imām	امام	leader of the congretation.
Ishraq	اشراق	optional salāh a little after sunrise.
Istisqa	استسقاء	a prayer (through salāh) for rain during drought.
Iftār	افطار	breaking fast after sunset during Ramadan.
I'tikāf	اعتكاف	seclusion for the purpose of worshiping Allah. Men do it in the mosque and women at home. There are different kinds of it, for instance, the last ten days of Ramadan.
Ihrām	احرام	the state which a pilgrim assumes during Hajj and Umrah imposing certain restrictions on him.
Iddah	عدة	waiting period for a divorced woman or widow after which she may remarry.
Ikhlās	اخلاص	sincerity.
Jihād	جهاد	war waged solely for the sake of Allah against enemies of Islam.
Jawāmi al-Kilam	جوامع الكلم	brief expressions most comprehansive in meaning.
Jizyah	جزية	the tax imposed on non-Muslims under state protection in Muslim countries.
Jannah	جنة	Paradise.
Jahannam	جهنم	Hell.
Khazeera		kind of dish of meat, flour and spices.
Kalimah	كلمة	expression, expression of belief لا اله الا الله محمد رسول الله
Khatim ul-Anhiya	خاتم الانبياء	The Seal of Prophets, the last of Prophets. (Prophet Muhammad ﷺ).
Kusoof	كسوف	Solar eclipse.
Khusoof	خسوف	lunar eclipse.
Khutbah	خطبة	sermon. Friday or eed sermon delivered from the minbar (pulpit).
Muhājir	مهاجر	The Companions of the Prophet ﷺ who had migrated to Madinah during the Prophet's ﷺ life time.
Musaddiq	مصدق	he who confirms or bears witness to a truth.
Muhaimin	مهيمن	one who supervises.
Maghrib	مغرب	sunset, the salāh after sunset.
Millat	ملة	faith, religion, creed.
Meezān	ميزان	scale.
Miswak	مسواک	a piece of tree's branch or root used as tooth cleaner.
Muqtadi	مقتدی	the worshippers who follow the Imam in congregational salāh.
Mahr	مهر	dower.

Lā ilāha illAllahu Muhammadur RasoolAllah	لا اله الا اِللّٰه محمد رسول الله	There is no God but Allah and Muhammad is the Messenger of Allah.
La'nah	لعنة	curse
Laylatul Qadr	ليلة القدر	Night of power, one of the odd nights in the last ten days of Ramadan when the Quran was revealed and which the worshipper has to search for.
Nikāh	نكاح	Marriage.
Sunnah	سنة	the norm of the Prophet ﷺ, his words and deeds.
Salāh	صلاة	prayer (five times a day). fajr, zuhr, asr, maghrib and ishā.
Shari'ah	شريعة	sacred law of Islam based on Qur'ān and sunnah.
Sawm	صوم	fasting.
Sahābah	صحابة	Companion of the Prophet ﷺ.
Sa'ee	سعى	seven rounds between Safā and Marwah at Makkah during the pilgrimage.
Sahr or Suhoor	سحر يا سحور	meal taken before dawn to commence fasting.
Satr	ستر	veil, parts of body that need be covered - for men from navel down to knee and for women from head to feet.
Salaam	سلام	greetings, peace.
Zakah	زكاة، زكوة	purity, purification. A portion or value of property given in charity to the poor (as the due of Allah) each year by those who qualify the mimimum stipulated wealth.
Surah	سورة	chapter of the Qur'ān.
Ta'bud	تعبد	absolute worship.
Tābi'ee	تابعى	one who has seen a Companion or conversed with one.
Tawāf	طواف	circumambulation of the Ka'bah.
Sajdah	سجدة	prostration.
raka'ah	ركعة	(pl. raka'āt) unit of salāh made up of standing, bowing and two prostrations.
ruku'	ركوع	bowing down in salāh.
tashahhud	تشهد	the recital in the sitting posture in salāh.
tasawwuf	تصوف	sufisim, adherence to sufism.
takbeer	تكبير	to call out Allahu Akbar.
tahleel	تهليل	to say لا اله الا اللّٰه (There is no God but Allah).
tasbeeh	تسبيح	to glorify Allah.
tilāwah	تلاوه	to recite the Qur'ān.
tahajjud	تهجد	optional salāh late in the night on getting up from sleep for it.
tayammum	تيمم	dry ablution.
talbiyah	تلبيه	to recite Labayk: لبيك اللهم لبيك ، لبيك لا شريك لك لبيك ان الحمد والنعمة لك و الملك لا شريك لك.
tawbah	توبة	repentance.
Qiblah	قبلة	the direction of the ka'bah which worshippers face in salāh.
Zuhr	ظهر	the noon salāh when the sun begins to decline.
Ummah	امة	a people or nation, community, who have received a message.
Nafl	نفل	additional, optional, supererogatory.

Qiyamah	قيامة	The Day of Resurrection.
Sirāt	صراط	a narrow bridge that all will have to cross after resurrection.
Kawthar	كوثر	the pond and the river by this name in Paradise.
Zaqqoom	زقوم	a tree growing in Hell which is the food of the people of Hell.
Ghassaq	غسّاق	rubbish and impurity pouring of the bodies of those condemned (to Hell).
Sufi	صوفی	an adherent to Sufism, a saint who has reached the end of the path.
Sufism		see Tasawwuf.
Zuhd	زهد	having no love for the mundane benefits.
Zikr	ذكر	remembrance of Allah.
Wudu	وضو	ablution.
Siwak	سواک	same as miswak.
waqf		religious endowment.
witr	وتر	odd, the wajib three raka'āt salāh in the night after ishā salāh.
wajib	واجب	obligatory (slightly less than fard).
Salatul Hājah	صلوة الحاجة	two raka'āt salāh to seek fulfilment of need.
salāt ul Khawaf	صلوٰة الخوف	A particular way of offering congregational prayer in the battlefield.
Salāt ut Tasbeeh	صلوٰة التسبيح	the salāh of glorification, a four raka'āt salāh (optional) performed in a particular way.
Sadaqah	صدقه	charity.
Sadqatul fitr	صدقة الفطا	a charity given after completing fasting before salāh of Eed ul-fitr.
Janazah	جنازة	funeral.
Meeqāt	ميقات	The place beyond which a pilgrim cannot proceed without having assumed the ihram.
Rami	رمی	the throwing of pabbles at the Jimar in Minā by the pilgrims.
Jimar		(pl. of Jamrah): three stone pillars at Minā at which pilgrims throw pebbles.

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